

The Review and Expositor

Vol. XXXI.

January, 1934

No. 1

Baptist Education Papers.

Prefatory Note.

BY J. W. CAMMACK, D.D., SECRETARY, DANVILLE, VA.

THE twenty-second annual session of the Southern Baptist Education Association met at Ridgecrest, North Carolina, August 22-24, 1933. The general theme for the meeting was, "The Social Science Department in Baptist Colleges." A number of the papers read at this meeting are printed in this issue of the Review and Expositor. It was voted to hold the next meeting of the Association during the winter of 1934-35 and at some centrally located point. The exact date and place was left to be determined by the Executive Committee which is composed of the following officers:

Dr. C. E. Schaible, President, Hartsville, S. C.

Dean W. S. Allen, Vice-President, Waco, Texas.

President J. W. Cammack, Secretary-Treasurer, Danville, Va., and the following members:

Dean Payton Jacop, Macon, Georgia.

President H. G. Watters, Georgetown, Kentucky.

President John Jeter Hurt, Jackson, Tennessee.

Social and Religious Aspects of Consolidating Baptist Churches In Certain Communities.

BY W. R. CULLOM, D.D., WAKE FOREST, N. C.

Let me first of all make three observations with reference to what may easily be seen on the surface of our Baptist life.

1. The first of these observations is there are two tendencies which are easily discernable among the people called Baptists. One is that of developing and exercising an *extreme individualism*; the other is that of developing a sort of loose democracy that gets nowhere and accomplishes nothing. If I were a denominational phrenologist I would say that these bumps are rather conspicuous on the Baptist head. If I were a physicist I would say that Baptists, like democracy in general, tend in some aspects of their life to develop and yield to the *centripetal* forces about them; in other aspects of their life they tend with an equal consistency to develop and yield to the *centrifugal* forces about them. To change the figure again and to use an expression taken from Dr. Wm. H. Whitsitt, my old teacher of Church History, I would say that Baptists, at some times and in some aspects of their life and work, tend to make Plato King in Zion; and at other times and in other relationships they tend to make Aristotle their King. By this I mean that at some times and under some circumstances they tend toward a rather extreme *synthesis*; at other times and under other conditions they show an equally strong tendency to a rather extreme *analysis*. All of which simply means and says in various ways that among Baptists we sometimes see the individual or the small group (Board or Committee) in the saddle; at other times you will see the crowd going hither and yon without bit or bridle. Any one at all acquainted with Baptist life can easily point out concrete illustrations of both tendencies.

2. Both of these bumps, or tendencies, or characteristics, or whatever we may call them, are essential to a proper and successful development of our possibilities. It is the individual soul that must be born of God for itself; it is in the individual

soul that those ideals, and convictions, and purposes must be born and cherished that are so essential to the perpetuation and the enrichment of any idealistic enterprise. The integrity and the independence of the individual must be maintained at all costs. And yet, as we read in one of the earliest judgments on this subject, "God saw that it was not good that man should be alone." The single drop of water can effect but little. Put a sufficient number of them together and they can run your mills, carry your ships of commerce, light your streets and houses, and do a thousand things that would otherwise be impossible. We need both the individual and we need the group. Each must supplement and serve the other. The individual must gather the power, the sympathy, the love, the grace from the Source of all blessing, and serve as a generator and a conductor in furnishing these necessary elements to the group. The group must take these qualities from the individual and combine them in such a way as to make them helpful both to the individual and to the group. We need the group; we do not need the dictator or the selfish oligarchy in charge of the group. And this leads to my third remark, viz:

3. Whether Baptists are to function richly and helpfully in the world's life, or whether they are to expend their time and energies largely in internal adjustments, or on futile chasing of some individual and personal whim, depends largely on their power to develop and apply a *proper synthesis* between the two tendencies in question. It is all too easy for the individual to develop the feeling that he is the center of all; that the sun, moon and stars revolve about his little personality. Such an attitude would suffer heaven and earth to fall rather than yield one jot or one tittle of personal prejudice (usually referred to as personal liberty.) It is quite easy also for the small group which composes a Board or Committee to forget the rock whence it was hewn, to put the cart before the horse, and presume that its will and word is the final law of life for the whole denomination. On the other hand it is quite easy for the denomination to lose its grip on itself, go to pieces and fall into chaotic confusion where "every man does that which is right in his own

eyes" without regard to any central and common purpose which is supposed to be "the tie that binds" us into a great unit for God's service in the world. Now it is the conviction of the writer of this paper that there is really and truly such a possible guidance of God in the lives of his children as to make it entirely practicable for both the individual and the group to serve and help each other as they mutually and together bury self-will in an honest effort to serve the work of the Kingdom of God. Let any people but attain to this ideal and "the gates of hades shall prevail against them".

THE DESIRABILITY OF STRONG CHURCHES.

Is it desirable to combine the Baptist churches of a given community with a view to having one strong, self-sufficient church rather than two or more weak and inefficient churches? In answer to this question I would say five things:

1. It is *not always desirable* to make such combination. Sometimes the cultural advance of the several groups is so dissimilar, their outlook on life is so varied, and their respective fundamental conception as to the meaning of God and religion are so far apart as to render happy fellowship impossible. Union of two or more such Baptist churches may become practicable after a patient process of education. Certainly such groups are not yet prepared to unite.

2. The conditions of modern life make it inexpressibly desirable that each church shall, as rapidly as possible, make itself strong enough to maintain a *resident ministry* that is strong and *adequate for leading the church into a realization of its richest possibilities*. Too many of our people, alas, still think of their church as something quite detached from their real living. They yield a sort of half-hearted attention to its instruction and leadership once a week. Even such attention is often conditioned on its making its services short, snappy and interesting. A little church in North Carolina put on a story hour for the children three times a week. One of the members refused to allow her little girl to attend this story hour on the ground

that she did not want her to be always going to the church. I can imagine circumstances under which this woman's objection would be well taken. But when the world, the flesh and the devil are offering programs every day in every week, and at all hours of the day at that, why should not the church seek to put on a program of worship, of teaching, of recreation, of cultural entertainment that will constantly and increasingly unite the lives of its people around something that is constructive, wholesome and unlifting? Why should not the church, moreover, seek to make itself and its Christ the center of the life of its constituency? In the early days of America the church did constitute such a center. Gradually we have allowed other things to usurp the attention of our people until these things have well-nigh choked out the Word and made it unfruitful. My plea here is that the church as the body of Christ in this modern world shall reassume its central place and reassert its life-molding power in the lives of its people. In doing this, the essential things will be as of old; the language and thought-forms will be those in current usage. Beyond question the Christ of the Galilean road or of the mediaeval road is entirely adequate for the roads of biology, of physics, of psychology, and all the rest. The church must come back to its New Testament purpose and say, "I write to you, little children, because your sins are forgiven you for his name's sake. I write to you, fathers, because ye know him who is from the beginning. I write to you, young men, because ye have overcome the evil one." In other words the church like the great Apostle must "make itself all things to all men if by any means it may save some." But to take such a place in the community the church must be strong enough financially, rich enough in consecrated culture, and sufficiently gripping in personnel and program to command the respect and elicit the affections and the co-operation of its people in its fellowship and in its ministry. To take such a place and fill it worthily our churches must be strong and aggressive.

3. *The factors of modern life are creating conditions in which every community can build a church measuring up approximately to the ideal that I am trying to suggest.* Rivers

have been bridged, mountains have been supplied with well-graded roads, mud and mire have been replaced by the hard-surfaced boulevard; the rural mail, the telephone, the radio, the daily paper make interchange of thought and life between community easy and practically instantaneous; the consolidated school has created a center for uniting larger areas than could have been done only a little while back; the use of the automobile has come to be almost universal and makes it easier to go ten or even twenty miles to church today than it was to go three or four miles a few years ago. Why not, then, unite the Baptist churches of a given section into one strong church and so unify and enrich the religious life of the people just as the factors in question are unifying their intellectual and social life!

4. When we consider, moreover, the amount of *leisure* that most people have on their hands today, it is easy to see that some idealistic agency must step in, take charge of this leisure and help men to use it in a wholesome, constructive way, or the forces of commercialized evil will have led them to use it for their own destruction and for the disintegration of our civilization before we know it. Many of the things offered by such agencies may not be bad in themselves, but when they usurp the time of men and women and vitiate their tastes for the better things, it is easy to see that such people will soon be rendered incapable of appreciating the better things and of attaining any worthy ideal of character and life. What greater calamity could possibly befall an individual or a group than the loss or the neutralizing of such tastes and capacities? Where we have here, on the one hand, man's greatest peril, we have, on the other hand, the church's supreme opportunity. How can we bring men to understand that God is near them, "closer than breathing and nearer than hands and feet"; and at the same time bring them to appreciate the fact that immediate knowledge of Him in Christ is the richest of all knowledge—that such knowledge really is "life eternal"? No church can accomplish or even approximate the task hinted at here so long as its influences touch people only semi-occasionally and in ways that

do not influence their real living. The old-fashioned once-a-month service is now almost equal to nothing. More and much stronger influences come into a man's life in a month today than come into it in a year or maybe in five years not so long ago. The church must awake and adjust itself to this situation or be put out of business. It must become a constant and perpetual factor in molding men's ideals, purposes and habits or lose these men altogether. While the forces of evil are surrounding us and our children with constant and almost infinitely varied and super-attractive appeals, our churches cannot afford to live "at a poor dying rate". And if they prepare themselves adequately for their gigantic task they must unite with a view to making themselves strong enough to cope with difficulties that no former generation ever witnessed. They are very much in the position of the revolutionary hero who said, "We must hang together or we shall hang singly."

5. My final observation in this connection will seek to point out to you the essential place of religion in the life of a community. It looks to me that in too many places, alas, the people have asked for bread and have been given a stone. In other places they have asked for a fish and have been given a serpent. In his paper on "Religion and Public Affairs", Dr. Walter Russell Bowie says: "The spirit of Jesus Christ and his estimate of God and of man have given to our Western civilization an instinctive consciousness by which every individual is affected; and if the religious origins of that consciousness were ever destroyed the whole level of our social faith and action would be lowered. The great changes come, not dramatically, but slowly and unperceived. Once a large part of our American continent was covered by the glaciers, and conceivably the glaciers may return. It is estimated that a relatively small continuous drop in temperature would bring the ice sheet back. Each year the snows would be deeper, each year the ice cap would creep a little farther south from the Arctic and new glaciers would form among the higher mountains, until at last the fertile plains would be buried again under the white death. So would it be in the wide field of our moral and spiritual living if the religion

which is expressed by the name of Jesus faded from men's hearts. The gentleness and compassion which made human service possible would be killed beneath the frigid touch of a creeping indifference. The finest flowers of human conduct like the flowers in the gardens, depend upon the climate which gives them warmth enough to grow. Religion produces that climate. It puts the sun of a heavenly kindness in the sky, and it lifts the great assurances of God as the Alps are lifted above Italy, to bar back the north winds of discouragement and defeat and to let life expand beneath their great protection."

I do not know that my discussion of the topic assigned to me has brought out what those who made up our program intended and expected that I should bring out of the topic. It has been my purpose to suggest rather than seek to enumerate and state the religious and social aspects of such combination as that to which my topic calls attention. May I say, in conclusion, that, as I view the matter, it is criminal in the sight of God for any individual or for any group of individuals to put a hindrance in the way of creating in and for each community a church in which "every building, fitly framed together", shall grow "into a holy temple in the Lord"; in whom each such church shall be "builded together into a habitation of God in the Spirit" (Eph. 2:21-22). On the other hand, shall not each one of God's children bring every thought and purpose of his heart into complete subjection to Christ in this matter, as well as in all others, with a view to helping to his utmost limit in building in his own community a church which, as Dr. Moffatt makes Paul say in his translation of Phil. 3:20, shall be "a colony of heaven"? Such a "colony" will serve the same mission as was served by the Greek colonies established by Alexander the Great in Western Asia. They were to serve as a concrete embodiment of the Greek spirit and civilization in the midst of a foreign territory. Each such colony was intended to be a means and an agency for spreading Greek life and Greek civilization. What a suggestive analogy for the church of Christ! As Paul says to this same Philippian church in the chapter just before the one from which I have quoted, they should "do all

things without murmurings and questionings; that ye may become blameless and simple children of God, unrepachable, in the midst of a crooked and perverse generation, among whom ye appear as heavenly lights in the world; holding forth the word of life”.

Or, again, as Grace Noll Crowell says about country churches:

“Symbols of faith, they lift their reaching spires
Above green groves down many a country way;
And on the wide plains there are altar fires
That light the forms of those who kneel to pray.
Oh, I have seen them stand knee-deep in wheat:
White country churches rising from the sod,
Where men in gratitude for bread to eat,
Have paused and reared their altars to their God.

“Symbols they stand, of mankind’s daily need:
The urgent need to pray, the need to praise.
Without their altars men grow blind indeed,
And grope bewildered down unlighted ways.
The look of God is over every land
Where men have toiled—and where their churches
stand.”

The Responsibility of Social Science Departments In Baptist Colleges for Moulding Public Opinion Beyond the Classroom on the Social Aspects of Family Life and Divorce.

READ AT RIDGECREST, AUGUST 23, 1933. ASSOCIATION OF
SOUTHERN BAPTIST COLLEGES.

BY H. E. WATTERS, PRESIDENT GEORGETOWN COLLEGE.

The committee was quite generous with my subject, at least with the length of it. But there is an encouraging feature in this for my audience—the longer the subject, the shorter the talk—the more restricted it is, the less there is to say about it.

The statement of the subject seems to focus the thought upon two words, namely “responsibility”, and “extra-classroom”. This restriction forces me into a virgin field, or else into one that expresses my ignorance, for I have found nothing that has been written or spoken of any consequence upon it. Much has been said, and much remains to be said about family life and divorce, but I shall confine my remarks to my restricted subject, and leave the related fields for the open discussion that shall follow. Fortunately there is much time allotted for this.

I have tried to analyze this subject with a few questions:

First, should a Baptist College, or a department of it, attempt to influence public opinion? Has it any responsibility for moulding public opinion beyond the classroom?

Second, is there any need for such influence?

Third, how may this influence be exerted?

Now, addressing myself to the first question, “Should a Baptist College or a department of it attempt to influence public opinion”? I must say that other schools and departments are doing it, and the tendency to do so is increasing. The newcomers among the departments appear to be leading the van in such movements. Witness, for example, the Agricultural and

Home Economics Departments of State universities. A large part of their expenditures is for adult education beyond the class room, and they are profoundly affecting the home and agricultural life of the nation.

Then, there are the Economic and Social Science Departments, other new-comers that are exerting great influence. Who can measure the influence of these departments of Columbia University in the remarkable movements of the present administration at Washington since the fourth of March?

All of our American thought and life are being profoundly affected by our colleges and universities. Then if the people are looking to our schools for leadership why should not our Baptist colleges accept the challenge and respond to their limit? And if the State schools feel that they must justify in part their appropriation of tax money by their extension work, why should not Baptist schools render the churches and society a real service by an extension program in return for donations? What social science departments are in better position to render the service we need than those of our Baptist Colleges?

Now, to question Number Two, "Is there any need for the exertion of influence in regard to the social aspect of family life and divorce?" It is hardly necessary that I should express the affirmative answer that is in all our minds. The family is a primary social institution. It affects and influences every individual vitally. A country can be no better than its homes—and our homes are disintegrating. They are breaking up as is evidenced by the number of divorces annually, and the situation is getting worse instead of better.

In 1930 I was teaching a class in sociology in Union University, Jackson, Tenn. I sent a group from the class to the court records in the city to get some facts on this question. They compared the number of divorces granted in 1920 with the number of marriage licenses issued for that year and found the ratio one to ten. They compared the number in 1925 and found the ratio one to seven. Then they found that the ratio for 1929 was one to five. This is startling and the more so because it is in accord with the records all over the United States, and while

the ratio of divorces to marriages is greater in the United States than in any other country, it is increasing the world over at nearly the same rate. This ought to cause alarm and does. We are all talking about it, as Mark Twain said of the weather, but nobody is doing anything about it—that is, not much that is effective. What are our ministers and churches doing about it? Railing, mostly. What are our parents doing? Scolding, ridiculing, lamenting. What are our schools doing? Nothing. What are our lawmakers doing? Blundering. What are sociologists doing? Trying or advocating, for the most part, ridiculous things, such as free love, companionate marriage, etc.

Divorce is a symptom or result, not a cause, and we have directed most of our thoughts toward the results, rather than the causes, and applied palliatives rather than preventative remedies. Our attitude in this matter reminds one of the story of the road around a dangerous cliff. Many strangers and inexperienced drivers went over the precipice and were wrecked on the rocks below. Many were wounded, some were killed outright, while still others died as they were carried over rough roads to the distant hospitals, until one of philanthropic mind came and said "Let us build a hospital here at the base of the cliff to care for the wounded". The hospital was built, much suffering and many lives were saved and blessed was the name of the one with the Samaritan heart who built the hospital to care for the wrecks. But after a time there came another of more practical mind who said "Why build a hospital to care for the wrecks? Why not build a wall around that curve to prevent the wrecks?" The wall was built and the traffic increased. More and more strangers and inexperienced drivers passed that way, but no more cars went over the precipice and the hospital was no longer needed at its base.

This is my thinking in regard to the wrecks of the marriage relation. Through all of these years we have deplored them. We have raised our voices in protest but have done little but build hospitals (divorce courts) and then have spent our thoughts and energies on how to run them. Why not do something to prevent the wrecks?

The home is broken before the divorce. The divorce is simply a remedy that man has devised to help those who are victims of a broken home. What is needed is something to prevent the breaking of the homes. We must remove the cause and demand for divorce. Apparently we are making little progress along this line. We are blundering in the dark. The problem is not being attacked scientifically.

In my opinion the social science departments in our Christian Colleges, which are in sympathy with our best Christian ideals for a home, can probably render society no greater service than to conduct some thorough surveys and discover and reveal to the public a large fund of classified and well-digested information on the causes that lead to the breaking up of our homes. Evidently our lawmakers who create our divorce and marriage relation laws are without such scientific information. They jump at conclusions from a very limited observation, as was no doubt the case of the one who proposed the law in Tennessee a few years ago, that the marriage licenses for a minor should be posted five days before the wedding. The author thought he was making a big contribution toward the prevention of divorce. But I had my class a few weeks after the law was passed to study the divorce cases in one county over a period of ten years and they did not find a single case that they thought the "five day" law would have prevented, but they could suggest several other things that they thought would have prevented many of them.

We need to go back of the divorce court; back of the laws, back of the home, back of the marriage license. The little investigation that I have made leads me to believe that more than one-half of the marriage failures are due to failure in choice. If further research should confirm this observation then something should be done to prevent so many bad choices. But what have we done to help young people at this crucial point in their lives? We have hindered instead of helped. From their infancy they have heard love, courtship, and marriage treated as jokes. What wonder then that they accept them as jokes to

learn only when too late that they are dreadfully serious realities?

If a man wants to enter the dairy business he will find a library of books, schools, and experts to tell him just the kind of cattle to choose, how to choose them, and how to treat them. Similar information is available for those who would raise hogs, chickens, bees, rabbits, cats, and even rats. They can tell him how to select seed corn, or hound dogs, but when he seeks advice in selecting a life partner he is met everywhere with a grin and a joke. Who of us is not guilty? We see our young son begin to shine his shoes, wash behind his ears, stand before the mirror a little longer than usual giving extra care to his hair and tie, and immediately we begin joking him about "seeing a vision". He blushes, flees from our presence, and goes to the socially unworthy upon the street for the information and advice that God intended father and mother or wise teachers should give.

How many fathers are as wise and sympathetic as one who told me this story? He is a teacher who was associated with me for many years. One day he came into my office and said "I had a rich experience with my son last night. You know he is just ten years old. I have always tried to maintain a state of intimacy with him so that he would come to me with all of his confidences and private problems. Last night after supper he said 'Dad, I want to see you privately in the sitting room'. I saw he was unusually serious and I, too, assumed a serious mood. We were hardly seated when he floored me with this question: 'Dad, what does a man say to a girl when he wants to marry her?' My first impulse was to burst out into a roar of laughter. The ridiculous thought of a ten-year-old boy wanting to propose marriage to a girl strained my composure to the limit. But I saw he was serious and I knew that if I laughed then he would never come to me again with his confidences. So I restrained myself and met him on his own plane. I realized that I had the opportunity of a life-time to get over to him some things that he ought to know. So in great seriousness I said, 'Son, you have asked me a big question and a serious one. There

are lots of things a man has to consider when he wants to ask a girl to be his wife. Then for an hour or two I poured out my mind's best effort on marriage and what it means and its responsibilities; and the kind of wife to choose and how to make the choice; and how to treat her and how to get along with her, and such other things as I thought he ought to know and ponder for the next ten years while looking for a wife."

When he had finished I said: "If all children had such fatherly counsel at the proper time, we would have little need for divorce courts." (This proved to be his only chance for since this paper was read the father has passed to the Great Beyond, and the son has not reached the age when one usually seeks such advice. The truth should be taught when the mind is open to receive it.)

I never can tell how much I am indebted to my own father who so diplomatically and wisely got over to me some information on choosing that I needed at a critical time in my life.

How much we need reliable books written along this line! How we need that some of our Christian sociologists and psychologists should make some thorough studies and give our young people some reliable information and counsel on this vital subject, so that they would not rely so much upon the sordid stuff that is put out for them in the slush now found upon our news and bookstands, and in motion pictures. Parents need this information. How few are competent to advise their children or have their children's confidence in such matters.

My observation that most failures are due to failures in choice is confirmed by the record of matches made in co-educational colleges. A few years ago I saw the published result of a brief survey made among some Eastern schools that I do not now distinctly recall, but the per cent of successful marriages was very high. This is confirmed by my own observation over a period of thirty-eight years in co-educational colleges either as student or teacher. I have observed many scores of such matches and I have tried for a long time to recall more than one single typical college match that has failed. The only others I can think of are a few that could not be called typical. I am

sure the ratio of failures for such matches would not be higher than 1 to 25, perhaps much lower, which, compared with that of the entire country, is certainly significant. There are several factors that contribute to this record. In the first place, they are a select group and with much in common. Then they have much opportunity and time to know each other, their ideals, habits and abilities. They have almost ideal conditions for choice, and usually choose wisely.

Next to errors in choice I would rank as a cause for wrecked homes a failure to understand and to adjust to each other, or I might say to the simple art of getting along together. Of course, choice may enter here but eliminate the errors of choice—let it be granted that those chosen are compatible in temper, ideals, interests, vocation, habits, religion, politics, amusements, etc. It is still possible for them to break up through ignorance of many of the niceties of companionship. Some wise literature is needed here.

Our schools would do well to establish courses of study covering the principles of choosing a partner. I can testify that they would be popular. I gave a few lectures on this subject in a course that I gave in college for five years, and they never failed to interest the class. In fact, I never saw students drink in so greedily any other lectures. This course really should cover the whole subject of courtship and marriage. Not only how to choose but how to get along together after choosing.

There is a third and a more modern factor contributing to the breaking up of our homes that I believe our schools can help to remedy, and I am discussing only such problems. It is the complexity of our modern life together with its shortening hours of labor and the lengthening of the hours of leisure. I have time here to refer only to one phase of this—the influence of avocation. Recently I made a little study consisting of interviewing several hundred persons in different vocations. Some of the objects of the study were to find what per cent in the various vocations were happy in their choice, why they were happy or unhappy in it, and to see what part avocations might contribute to one's contentment. I was assisted by about thirty

high-school teachers. We found 70 per cent of the house keepers were discontented and chafing under the burdens and responsibilities of their vocation. We also found that few of these had a hobby or avocation, while nearly all of the contented house-keepers had some favorite pastime, usually either remunerative or upbuilding in its effects. We found that most of the men who felt that they had really made a mistake in choice of vocation but still were fairly contented had some avocation that relieved them, while the discontented usually had none. How much of this discontent finally wrecks the home? There is a fertile and virgin field here for research. I believe such research will reveal the fact that much of the great increase in divorce in recent years may be traced directly or indirectly to this source. If so, we may expect a continual and even more rapid increase in the numbers of divorcees, as hours of leisure increase.

If I am correct in my diagnosis there is much work for the schools. In the future we must study recreation and avocation quite as much as vocation. And the need is so urgent that we must carry it beyond the classroom to adults who have left school.

Our married people need to learn how to play together, and the value of hobbies. Oh, that harsh pragmatic husbands could only realize that those little flowers, or the few chickens, or crude pieces of needle work are the outpourings of a hungry heart! What a sunburst would come into many a clouded home if husband, in coming in, should say a few words of appreciation of these little things! What a new thrill many a husband would have if the wife should surprise him with a kind word about his golf, his hunting, his hobby.

Somebody ought to write a tract on the husband's and the wife's hobbies. Something cheap that could be scattered by thousands.

But my subject implies the question as to how we may get all this over to the public beyond the classroom. I shall suggest a few ways:

First, by publishing the results of studies in papers, tracts, and books.

Second, by lectures and addresses. If the professors would get up a few practical addresses upon these subjects to deliver before high schools, young peoples' societies, parent-teachers associations, etc., they would find them popular and helpful.

Third, by institutes. Why should we not borrow the plans that have been used so successfully by agricultural departments in reaching farmers, by the preachers in getting over doctrinal teaching to the people, and even by sociologists in dealing with other social topics, as race problems, labor questions, and international relations, and have institutes or a few days study of the problems included in this subject? Some of these institutes should be for preachers, social workers, and any other leaders interested. Others should be for the general public. These institutes would call for different types of programs. They might be held at the college or at churches or in community centers. Something like training schools might be held as a part of our young people's work in our churches.

Some of our practical sociologists should prepare a manual on this subject that would be published by our Sunday School Board and be used as a text in such training schools.

A similar school might be held for the older married folks and render a great service.

These institutes might sometimes be held in the courthouse, high school building or other community center as a community enterprise.

I verily believe that if all of our Christian Colleges should conduct for some years such extension work as I have suggested one of these studies and conferences would develop an influence, movement, or body of information that would go far toward the solution of this problem.

Is it not time our Christian schools were more fully justifying their existence by making some really great contributions to our present social life? After all, what is education for but to make this world a little better place in which to live and to make the individuals a little better prepared to live in the world?

A Practical Attitude for Baptist Colleges Towards Modern Trends In Social Life.

BY ANNIE D. DENMARK,

PRESIDENT OF ANDERSON COLLEGE, ANDERSON, SOUTH CAROLINA

It is easy enough to understand in a general way what the committee had in mind in the assignment of the subject: "A Practical Attitude for Baptist Colleges towards Modern Trends in Social Life." A very long subject it is, made up of a series of short, crisp words. Just to investigate the dictionary definition of the words has afforded me interest and information: practical, attitude, modern, trends, social—these are all common, ordinary, everyday words; familiar and easy in conversation, yet each one of them full of indefinite, intangible, and profound meaning. Try for a moment in your own mind to define the word "practical", or the word "attitude", or the word "trend"! It is not so easily done.

Yet you will agree with me that we have an interesting subject, a very suggestive and stimulating one. I have had a long and difficult search for materials which would lend themselves to the satisfaction of that interest. My thinking upon this subject can hardly be called my own; it is rather based upon the thinking of certain of the leaders of our thought, some of whom it has been my privilege to hear recently, others of whom have passed into the beyond—among the latter, Dr. John E. White and Dr. William J. McGlothlin.

The phenomena covered by the term "social trends" are so numerous and so varied, that adequate treatment of them within the limits of a brief paper is impossible. Everybody to-day who is conversant with the happenings in the big world outside of his own limited section of it, finds positive and irrefragible evidence that civilization (including the conduct of education) is awry, and that human life everywhere is astir. Think for a moment of the political revolution going on to-day in Nazi Germany, of the economic upheaval in Soviet Russia, of the Fascist regime in Italy, of Japan and China in turmoil, of the conserva-

tive and steady-going British Empire, marking time with radical changes in policies and practices, of the whole world, almost every part of it undergoing some phase of revolution? We are living now through a revolutionary era more far-reaching than that of the French Revolution.

Even in our own country there is taking place a movement as revolutionary as anywhere in the world. Congress, from the fourth of March to the time of its adjournment, enacted the most revolutionary legislation ever passed in America, and in Washington, at the present time, the government is undertaking some of the most radical experiments in the history of the American people. We are in the midst of an entirely new set-up of life. Disraeli once said of Mr. Gladstone, "He had the ability of improvising age-long convictions." We are living in a period to-day of improvising age-long convictions. Every department of human life is in a condition of unstable equilibrium; powerful, unresolved tensions are evident on every hand. Can we, in our denominational colleges, expect to escape these great evolutionary and revolutionary movements?

However we may choose to answer this question, there can be no doubt that it is this kind of world that the young people of to-day are growing into, this world so full of movement and change, so tense with influences carrying potentialities for good or ill. This is the world that they must learn about, so that they may in time adjust themselves to it, and make their individual ways in it. The responsibility of the college to give them equipment adequate to the task, and vision commensurate with its possibilities, is indeed great; and the single relevant question that one engaged in the business of education may ask himself is this: Are we giving our students the kind of training that will carry them successfully through this world that will soon be theirs?

In discussing the attitude to be taken by our Baptist schools, I shall consider first the knowledge of social facts that is imparted in the classroom; this may be called intellectual education. Then I shall take up that vaguer but far more important, and immensely more difficult problem that, for want of better

expression, may be called character development, or moral education.

In college the student makes formal acquaintance with social questions through the media of those studies collectively known as the social sciences, that is, in such courses of study as Political Science, Sociology, Economics, and certain branches of History, Psychology, and Education. These studies attract an increasing number of students. They do so not only because of their intrinsic interest, but also because they are of value to many students as preparation for the professional study they intend to engage in later. In the professional fields of law, politics, medicine, teaching, and nursing, an acquaintance with the social sciences is extremely valuable, in the best sense of the word *practical*, since they present to the student a comprehensive view of the world that he and his fellows live in, this world of change that they will presently be undertaking to control and mould.

Surely, this kind of knowledge is vital, far removed from the dry so-called intellectual discipline that was so much stressed in the older theories of education. What is acquired here is directly related to life and to the world of affairs, and as every teacher knows, students react favorably to studies of this kind. Youth is the natural critic of age, a fact for which we may be duly thankful. By the same impulse, the maturing adolescent is capable of an immense interest in our economic and social arrangements; for his natural powers of criticism are intrigued by their problems, his inherent idealism is stimulated by their possibilities. In sum, as a practicable attitude, we may say that the emphasis nowadays being given to the social sciences is deserved, and that it should be maintained or augmented. Moreover, the spirit of our times being what it is, there is bound to be a good deal of spontaneous discussion among students about the questions involved. This natural interest ought to be capitalized and directed. It can be so treated, as for example in chapel talks, in debating societies, in certain clubs, and wherever the faculty is in touch with the student-forum discussions.

But a word of caution is necessary. The notion of social progress is beset with peculiar dangers, and it is entirely possi-

ble to make a fetich of it. The ultimate reference of all ideas of progress must be to individual persons. Where minds expand, where insights deepen, where the spirit grows into broader appreciation and more genial sympathy—there is progress; the rest is secondary. Material achievement and social organization are instruments to be used by this spiritual growth and to express it, and beyond this they have no value. Merely material prosperity for however large a number of people is not a high ideal. We can hardly be interested in a prosperity which simply multiplies the number of things men have and use, or stabilization of economic conditions whose sole result is the elimination of up-and-down swings in the cycle of business activity. Such an ideal is thoroughly unspiritual. Our instruction in the social sciences and in the arts of social life must be exceedingly concerned to see that respect for the higher values of mind and spirit is not lost sight of, but rather is renewed and re-emphasized.

For abstract teaching often goes curiously astray. Some years ago a mayor of San Francisco was implicated in political scandal. Investigation revealed widespread corruption in his handling of the city's finances. His conduct of office had been marked with graft and with complete absence of integrity. The man was well educated, indeed a product of one of California's biggest universities. It occurred to somebody to investigate the mayor's academic record. Inquiry revealed that he had been a good student, had specialized in the field of the social sciences, and that his graduation essay had been written on the subject—"Purity in Politics."

It is not necessary for me to labor the point of this illustration. Our discussion of intellectual education has inevitably led to a consideration of moral education, and upon that I shall now enter. First of all, morals are inseparable from religion; and since religion itself is affected by the spirit of change in present-day life, it is necessary for us to assume some practical attitude toward the question of change in religious ideas.

There has always been wide difference of opinion on the question as to whether or not religion ought to change. The

fact, however, that religion does actually change is undeniable. Religion does not remain static, not even in our own beloved denomination. We have moved around enough among ourselves to differentiate into several varieties of Baptists. Contrast the religion of your grandfathers and grandmothers with your own religion; with the religion of your children! Religion reflects the people who believe and practice it!

The whole history of religion reveals a continuous process of change. Every new generation finds new problems, but looking to Jesus, finds new satisfactions. I do not mean that the fundamental basis or religious concept changes. "The search of the soul for God—the quest for a satisfying life" is the same basic urge, experienced by men and women of all generations. "But the old order changeth, yielding place to new." What I do mean is that the forms that religion takes, its organizations, its techniques for securing the desired ends, even its intellectual expressions—these are constantly changing.

Moreover, judging by the past, we can safely assume that we have not yet arrived at a state beyond which religious progress may not go. Far from being settled and static, and incapable of variation, it is probable that no single age has witnessed more profound movements in the direction of change in religion, than our own twentieth century. And change is rampant among our young people. Only dead things are static. Religion is alive, vital, growing. Where there is growth, there is change, for in order to grow we must out-grow something. Jesus Christ stands for the sort of thing which cannot be outgrown, but He can be better understood.

"Because they have no changes, therefore they fear not God." Psalms 55:19. Dr. White preached a sermon upon this text in 1924. Are we prepared to believe the proposition this text offers? Because they have no changes, they are in trouble. Because their lives move on in uninterrupted ways explains why they have no religion. That is, the enemy of religion may be peace and placidity. The friend of religion may be disaster, calamity, and misfortune, and the friend of religion may be change. Can this be true in our Baptist colleges?

Agreeing then that religion changes, indeed, in some sense, must change—and that as a practical attitude we may assume that this change is to be welcomed so long as the underlying spirit is maintained, and the eternal values not lost sight of, we may now proceed to a discussion of the problems involved in the expression “character training.” Here there are many separate issues each of which is a matter for detailed treatment. But we may grasp the problem as a whole if we ask: What is the effect of the current social situation upon the individual as we know him in our dormitories and classrooms? Our practical attitude then turns on a series of further questions: questions proceeding from the premise that an educational process ought to aim at the production of character. Such questions may include: (1) Should education result in the development of inhibitions or of sympathies and attitudes? (2) Can faculty and trustees reasonably desire to control student customs in opposition to students themselves? Can they, or should they do so? (3) What is the moral relation of the college to the student? Is it that of *in loco parentis*? (4) If our Educational System has failed to proportion character-training and personality, why has it done so, and what can be done to remedy it? We might go on and on propounding kindred questions.

Social problems are made up of people; and the re-action of people to conditions, the re-action of college students in our social body to-day—this is the crux of our discussion. What are the modern trends in our social life to-day? Shall I call them by name? Dancing? Card-playing? Drinking? Smoking? Petting? Automobile riding? and (probably the most prevalent and most far-reaching of all in its influence) the average moving picture? All of these things are certainly knocking at the doors of our Baptist colleges.

Out of twenty years of personal experience, I know that Baptist Colleges (whether they should or should not) have adopted an attitude of change toward these trends in social life. When I was a student of Meredith College, girls were not allowed to dress in boy's clothes in any sort of dramatic production; if a girl took a man's part in a play, she had to wear a

black skirt, though she could wear a man's shirt and coat. Think of the difference to-day! In those good old days, girls were not allowed to appear in bloomers on the way to physical education classes. We were obliged to wear long coats over our gym suits. Contrast that with the present style of dress in all phases of athletics! We were required to appear for inspection in our evening dresses on the evening preceding a reception. We had no gymnasium, and if a girl danced, it was done surreptitiously behind closed doors! It is a rare thing to-day when a school prohibits dancing altogether. In many of our colleges dancing in some form is included among the aesthetic arts in the curriculum. I have not yet forgotten the shock which came to me ten years ago when I saw for the first time a boy and girl holding hands in their public promenade. I fear that we accept that sort of thing now as commonplace. In Anderson College we do not take a point of prohibiting card playing, and, in no case, have we found it indulged in to excess.

It is hard for some of us to realize that smoking, after all, is not a matter of morals, but a question of what is best for the human bodies of men and women. We are still old-fashioned enough in Anderson College not to permit it. Drinking? That is more serious than smoking. After all, it too, is a matter of what is best for the bodies, the minds, and the spirit of the human race. What of the repeal of the 18th Amendment? If it comes, it will be the work of the parents rather than the present generation of boys and girls. Must your girl and your boy learn to drink beer in order to be patriotic and bring revenue to the government?

There are those who would blame the youth for the general confusion, for the laxity and looseness in moral standards. Why blame them? They did not write the books they are reading. They did not create the atmosphere they are breathing. They were born in the aftermath of a gigantic world war; they were conditioned by a group of adults who were themselves in a wave of hysteria—hysteria not only of the parents, but also of the family, the community, and the world. They are trying to find their anchorage and rootage in this bewildered world which is

the only world they know anything about. They are more confused than any of the rest of us. We of our generation have little to be proud of in the heritage we have brought down to this generation. Consider the fearful problems their untried hands have got to solve! I sometimes marvel that the present generation of boys and girls have come through as well as they have. "I used to pity the older generation," said a young man not long ago, "Now I envy them." There are pathos and poignancy in that confession. My attitude toward the youth is one of pity and sympathy. The productive method of machinery has been applied to them in putting them through college, giving them skill and equipment; then they go out into a world which is not equipped to take care of them.

Our Baptist colleges to-day face the problem of dealing with just such young men and women. They come to us from Baptist homes. What of the homes from which they come? What of the parents in those homes? The college has to reckon with home and parents as well as with boys and girls. Someone asked: "What is the greatest danger the rising generation faces?" And the answer came: "The older generation." We might ask similarly: "What is the largest difficulty children face?" And the answer might be: "The parents."

Our changing life is full of maladjustment between parents and children. Sometimes there is maladjustment between home and college. In all of our schools we have great numbers of students who come from earnest Baptist families, who have attempted to direct their children according to parental desires. In many such cases, the direction has not been intelligent. Love must always be guided by intelligence; an unintelligent love is a dangerous and damaging thing. Sometimes this unwise imposition of the will and wishes of parents upon children, results in a double life on the part of the children. This double life is often carried over into our denominational schools, again a most dangerous situation. What can we do about it?

I have had the conception for many years that life in a girls' dormitory is, in a measure, abnormal, and that social life and opportunities must be planned intelligently in order to

meet the needs and desires of wholesome, healthy young women. I believe we lose influence when we become too inhibitive. I believe also that students respond to confidence and sympathy much more than to suspicion; yet this confidence and sympathy must be wise.

What practical attitude should a Christian college take in the supervision of students, subject to present-day social conditions? How can the faculty help in organizing student attitudes in a positive direction for good? First and admittedly, the college ought to be an educational factor in the development of character. Second, students ought to be taught to use their own resources in the development of character. I do not believe that we can legislate morals or control student customs in opposition to students themselves. My experience is that the more responsibility we put upon the student council, the more conservative it becomes. Our methods must be consonant with our motives. We may hold a worthy ideal, but if we resort to force and coercion in carrying it out, the ideal itself may be lost in the process.

Are we not always trying to make young people as good as we think they ought to be? You cannot make people good simply by threatening to put them into restrictions if they are not good. It is a subtle and difficult thing to try to get students into line with what we think is best for them. In the life of Jesus, there were repeated moral tensions, where, by the pull of coercion He might have had His way. But He refused to sanction a coerced idealism. His methods were rather self-directive, service-rendering, self-subordinating; methods tried out in the laboratory of His own life. He would not revert to coercion and His death was the result. We, too, must go deeper than coercion and find a way to make worthy ideals so attractive that our students will wish to make them their own.

Can we do this? The responsibility is upon us. Can we, college administrators of the twentieth century, re-enact His attitudes into their college life? This is our glorious opportunity. Invariably the idealist who tries to administer his ideals becomes impatient; this is true of both individuals and institutions.

Many tragedies come in later life as the result of such mis-directed treatment. Are those of us who administer our Baptist colleges able to maintain and communicate this position of Jesus—that wealth of the inner-self is what really counts, that spiritual growth and development should be our concern? That is our challenge. Any school which can create such an atmosphere within the college body has gone a long distance in the solution of its affairs. There is too often dissatisfaction with discipline when conduct is a matter of rules, something super-imposed. There is a wide difference between rules and customs. Rules are a matter of authority; customs are the result of education. But the establishment of desirable customs through control, must be at the beginning of the process and not in the middle or at the end. This explains why the beginning of every college year is so important.

In Anderson College, it has been my theory that the best government is that which coerces the least. We give freedom to our students just as rapidly as they are ready for it. The trouble arises from the fact that there are invariably some in the group who are not ready for it. How to deal with this minority is our problem. It is always my great concern to differentiate between a weak student and one contagiously bad. My experience has been that the student, who refuses to see the dangers in certain actions, and who creates an unwholesome and injurious atmosphere, ought to be sent home. I am convinced that a college ought not to make student income a matter of keeping students who are contagiously bad. Perhaps many of us, in recent critical years in our college, have spent ourselves, our energies and our prayers in trying to redeem some, who have proved themselves unresponsive to our efforts. Colleges are different and they are individual. No two years in the same college are alike; no two days are the same. New questions and new situations are constantly arising. I have always felt that parents would not send their sons and daughters to college where all the disciplinary measures were given over to the students themselves, without some degree of administrative authority. I do not believe we can live without force, as long as

there are those in the group who refuse to live by love, with a spirit of co-operation, of mutual sacrifice, of group idea.

The practical attitude for Baptist colleges towards these recognized changes in social customs—what shall it be? May we go back to Jesus for our answer? He met people where He found them (not where He wished they were) and did His best to help them on and up from where they were to higher levels of living and thinking. Can we do more than that? Our techniques of procedure must differ according to the situation out of which conditions arise. Do we not learn from the parable of the tares that it is a dangerous thing to try to extirpate evil until we ourselves are quite sure of the difference between good and evil? Have we not all seen cases of unintelligent attempts of reform? The practical attitude then is to wait until we are sure that the reform (if such it be) will not do more harm than good. Human nature cannot hurry the divine processes. We cannot make an ideal society grow to order. "First the blade, then the ear, then the full corn in the ear." Not the corn first. Let the divine will be done, and it will be done.

I shall leave with you again the questions propounded at the beginning of the paper. How is education in character to be carried on? If our educational system has failed properly to proportion character-training and personality, why has it done so, and what can be done to remedy it?

The Social, Physical and Biological Effects of the Use of Tobacco and Liquor On Growing Boys and Girls.

BY HENRY J. LANGSTON, M.D.

In the few minutes allotted to me for a discussion of this very important subject, I desire to quote from literature the following:

“But Daniel purposed in his heart that he would not defile himself with the king’s dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord and king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? So would ye endanger my head with the king. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king’s dainties; and as thou seest, deal with thy servants.

“So he hearkened unto them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king’s dainties. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

“Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for bringing them in the prince of the eunuchs brought them in before

Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm. And Daniel continued even unto the first year of king Cyrus." Daniel: Chap. I, verses 8-21.

"Tobacco is a local irritant to the mucous membranes, a stimulant to the secretions, and when swallowed is a laxative or purge, depending on the amount ingested. Experiments with nicotine have shown that it causes a brief primary stimulation of the spinal cord, medullary centers, and, in particular, the ganglia of the sympathetic and vagosacral automatic systems, followed by marked depression of the same nerve cells. These actions account for the rise in blood pressure through vasoconstriction, the glandular stimulation, and the excitation of involuntary muscle tissues, including those of the alimentary tract and bladder, which small amounts of the drug customarily produce. After larger amounts, the opposite effects prevail.

"In overdose, or in those unaccustomed to its use, it produces nausea, and vomiting, quick, deep and then labored respiration, great muscular relaxation, giddiness, mental confusion, restlessness, feeble circulation, general depression, and, occasionally, clinic convulsions (apparently of spinal origin), followed by complete loss of reflexes, and death from respiratory paralysis.

"A long continued heavy use of tobacco produces chronic inflammation of the upper air passages (nasopharyngitis), indigestion, anorexia, cardiac irregularity and palpitation (tobacco-heart), deafness, headache, giddiness, tremors, and other nervous symptoms due to congestion of the brain, spinal cord, and peripheral nerves. The eye loses its vision for colors, and complete blindness may result from degeneration of the optic nerve. The testicles atrophy and become discolored, and the ovary of the female

habitué shrivels into a small kernel, hard and yellow, (fibrous degeneration). Libido and virility are markedly diminished. It is believed that, owing to the frequent increase of blood pressure, it causes arteriosclerosis, a common result of long-continued abuse of tobacco."

Sajous's Analytic Cyclopedia of Practical Medicine.
Vol. VIII. Pages 563-564.

"Small doses in free dilution have a stimulating action upon the adrenals. These organs, by increasing the oxygen intake, add to the heat energy liberated by the oxidation of the alcohol itself, a potent agency for the prompt acceleration of cellular metabolism, which entails a corresponding rapid resumption depressed vital functions.

"Alcohol increases general metabolism: (1) By becoming itself oxidized and thus increasing the heat energy liberated in the blood and tissues; (2) by stimulating the adrenals, which govern the intake of oxygen and thermogenesis and sustain anabolism, and (3) by stimulating the thyroid, which activated thermogenesis.

"In stimulating but non-toxic doses, alcohol increases the functional activity of the endocrins. This action, through the adrenals and thyroid especially, increases the cardiovascular tone, respiratory activity, the rate of metabolism, and the efficiency of the defensive functions.

"In *toxic doses*, the excess of alcohol taken becomes oxidized at the expense of the oxygen in the blood. The tissues, including the endocrins, being inadequately supplied with oxygen, their metabolic rate is slowed, the cardiovascular tone is lowered, and the defensive efficiency of the body is reduced, giving rise in marked cases to the symptomatology of acute alcoholism.

"When the use of toxic doses of alcohol is prolonged, or becomes habitual, the excessive heat energy developed in the tissues by the oxidation of the alcohol increases sufficiently the proteolytic activity of the tissue enzymes to cause autolysis in various highly differentiated tissues, including the endocrins, brain and nervous system, causing

focal lesions in them which impair their functions temporarily or permanently.”

Sajous's Analytic Cyclopeda of Practical Medicine.
Vol. VII. Page 695.

Now, with these principles collected from old and recent literature to guide us, I feel more comfortable in my position with reference to discussing the matter of tobacco and alcohol which are being used so extensively at the present time by the young life of our nation. If I want to develop a perfect animal, say in the dog kingdom, after I have selected the mating of the male and female, I then select the proper foods and exercises for these animals, and they grow and develop as result of the principles practiced in trying to produce a perfect animal. Therefore, it seems to me that I am justified in challenging ourselves about the manner and the way we are leading our boys and girls. I feel safe in saying that in the present age tobacco and alcohol occupy respectable positions in American society. The tobacco industry and the liquor industry are two among the biggest in our business world, and when we as educators and professional people begin to talk about what we should do to grow healthy, normal boys and girls, we encounter two huge problems, which in a sense are larger than the problems of training boys and girls, because of the fact that magazines, newspapers and the radio are being constantly and courageously used to interest the attention of both old and young in the use of tobacco and the various forms of liquors. I think the business life of our nation is very important and it should occupy its proper relationship to human society, but it should not occupy the major position in the building of an American civilization, so we find ourselves probably at the present time in exactly the same position that Daniel found himself—only we have many advantages over Daniel in some ways and in other ways Daniel had many advantages over us. We have at our finger tips more details about the various forms of education, business institutions and systems of government than Daniel had, but, on the other hand, he had a grip on the Universal Force that guides the destinies of nations and this grip he would not let go, even in the face of

a possibility of being discovered as one who would not carry out the regulations of the King; and of course if such a discovery were made death would have been his reward.

I think it is not necessary for me to emphasize the principles set forth by men of experience, broad knowledge, and wisdom about the results brought about in the human body by the use of tobacco and alcohol. They are very clear and definite. However, in trying to emphasize our relationship to these problems I should like to group all three of these items—social, physical biological—under one general heading, because the ultimate result of the uses of these things produces group, individual, and biological difficulties with references to the future offspring, all of which mean more or less general weakness to human society because of having members who are not thoroughly competent, efficient and capable of building a social order that in the first place is healthy, second happy, and third peaceable, and normal.

I could tell you a hundred stories illustrating what has happened in the last ten years with reference to the use of liquors by our boys and girls. A little while ago a young woman came to me with a story that ran something like this: She went out with a group of young people for a week-end house party. On that Saturday night liquor was served. She was not used to drinking it. The second drink made her thoroughly drunk. When she was conscious again she realized that her clothing had been torn and that she had been raped.

This story is a fact and this young woman was a lady, but she was not used to drinking and the circumstances brought about this unhappy experience. The people in this party not only used liquor excessively but they smoked excessively. You can see immediately the social, physical and biological results of these habits. I feel sure that this kind of thing has happened millions of times within the last ten years and in many instances young innocent girls have been ruined. (In other instances they have been saved.) In the case of the one I have just mentioned this young woman is broken completely from week-end parties, she has cut out the use of tobacco and liquor and she is now happily married. She will be a good wife, a good mother and a good citizen.

There is probably a bigger point of view about this whole matter than what I have just expressed and that point of view is this. Here we are, an educational group, so-called, thinking education, talking education and teaching education, and we feel that education will save human society, and yet we have little conviction as to what our position should be about what is taken into the body. If we want to train vigorous, husky athletes, then we take the path outlined by Daniel, and if we want to train intellectuals we let them sit up all night, drink when they please, smoke when they please, let them eat anything they want to, and feel that we will develop an intellectual in so doing. We may develop a few men here and there and a few women, but if this business of education is what it is supposed to be, then we must go a little deeper in training the minds; we must think in terms of biology; we must think in terms of physiology; and in terms of sociology. When we take into consideration these three big subjects we have to admit immediately that in our institutions of learning at the present time very little effort is being put forth to see to it that in this student body of 400, 500, or 1,000 students, the social conditions of the students are such as to make it possible for every man and woman to be properly related to each other; that healthy social conditions prevail; that high standards of conduct as to purity of mind, purity of body and purity of soul prevail; and with the exception of emphasizing a little physical training for this team or that team, we are not thinking much about the physical bodies of these boys and girls, and we are not imparting to them the conceptions of biology which they should have. It is fine that they should know how to study cells in the plant kingdom and animal kingdom, to know chemistry formulae, and so on, but it is necessary to go a little deeper and let them know something about the views from the biological standpoint. What are their bodies for? What should they know about training and cultivating their bodies? What is their ultimate objective? Is it simply to get an education and get a position and live more or less an easy social life, or is it something deeper? To my mind it is something deeper. These boys

and girls should know that their bodies are here for definite functions and definite purposes, and one of these purposes is human reproduction. What they should know about human reproduction, is a question I am going to leave for you to answer.

But in thinking about all of these, can these boys and girls use tobacco and liquor and still grow into manhood and womanhood with healthy bodies; with minds that are wide and deep in their outlook on life? Have they stored up within themselves those characteristics and qualities which should be handed to the next generation?

I, personally, have to say frankly that it can't be done, if all of these things are taken into the body and used.

From the quotations in recent literature you see the effects, both immediate and distant, on the human body; that is to say that tobaccos and alcohols stimulate the central nervous system, the internal secretory glands, and affect the vital organs, and interfere with proper co-ordination of the thought centers of the brain. When one's system is thoroughly saturated either with tobacco or alcohol, the central nervous system and the various organs in the body, including the internal secretory glands, simply do not function properly. If this condition prevails for any period of time then you have a deficiency in the capacity of the boy or girl. We may have body habits and social habits which are detrimental both to the individual and to the social group. The continued use of tobaccos and alcohols produces deadly effects upon the liver, upon the circulatory system and many of these persons come to a premature end. While they are going over this road there is not only a personal expense that is fairly heavy but there is a tremendous expense to society. At the present time our state and private institutions are filled with various forms of psychosis, neurosis and insanity. The bills of all these people are having to be borne by the tax-payers and individual families. Meanwhile, our homes, our educational institutions and other institutions are having to carry on with these millstones hanging around their necks, interfering with proper progress. Also, these tobaccos and alcohols are probably playing tremendous unknown parts in pro-

ducing conditions which bring about tuberculosis and which cause cancer, two horrible diseases which are taking many thousands of lives each year and at the same time causing many families many hundreds of thousands of dollars for hospitalization and doctors' and nurses' bills. If there were no immoral conditions produced by these things other than disease, the expense is too much and too heavy for human society to bear; but the immoral conditions which are being brought about in my opinion weigh very much heavier in the way of expense and trouble and sorrow than do these other things.

Then, in conclusion, what should be our position about these two things which are affecting our social, physical and biological lives in a manner which we do not truly know at the present time?

1. We should develop a conviction without fear or favor about how to grow healthy boys and girls.

2. We should not be afraid of that group of business men who are more concerned about making money and living in luxury than they are about developing healthy boys and girls.

3. We should create within our own minds and bodies (and I mean by that as teachers, preachers and professional people) a conviction that is guided by truth and science that the only way to grow healthy normal bodies with minds and souls is by putting into those bodies such substances as create within the bodies healthy cell function. If we do this I think we shall be in a position to become a Daniel each in his place and position.

4. If there is anything to what the Master of men taught, thought and practiced, then I think we ought to show our colors in His army and be willing to pay the price to see that truth prevails in the field of teaching, in the field of preaching and in the field of medicine.

5. We should realize that the world is in the making and that all this discussion about materialism is not a thing that builds society, but that this lies in the field of building people with character and integrity and honesty and fair dealing.

Christian Education.

BY J. J. WICKER, D.D.,

PRESIDENT FORK UNION MILITARY ACADEMY, VIRGINIA.

By Christian Education I mean education with a Christian program, under Christian control, and taught by Christian teachers. A man cannot give what he does not first possess. A man must be a Christian before he can preach Christianity and he must be an educated Christian before he can teach Christian education.

The great factors in education are personality, knowledge and *a call to teach*. Christian education can no more be administered without Christian teachers than a university classroom can be administered by non-college graduates as professors.

Perhaps the three greatest things in American life are *wealth, education and religion*. Real religion can get along in a way, without wealth or education and is never dangerous. But wealth and education without religion sooner or later will wreck the individual, his family and the state. This is the one unanswerable argument for Christian education. As to wealth, Jesus told its danger when he said, "How hardly shall they that have riches enter into the Kingdom of Heaven". As to education, Paul said, "These things are hidden from the wise and prudent"—a fine piece of irony. With Jesus the Kingdom of God was supreme, always coming first.

FOUR SOURCES OF EDUCATION.

In general there are four sources of education, the private school or institution, the endowed, self-perpetuating school, the state schools and the denominational or religious schools. The last may be divided into Roman Catholic and Protestant.

STATE EDUCATION.

History shows that religion itself cannot survive state patronage. Wherever church and state have been united, the church has crippled the state and itself committed moral suicide.

If the robed priest, the gowned choir and the devout souls in the pews all assembling in worship in the greatest, most imposing and ornate cathedrals cannot morally survive state support, how can a university, where by the very constitution of the United States, religion cannot be taught, morally survive under the state patronage plan? Certainly it can survive financially and can increase in power and patronage, but religiously such schools are creating problems and not solving them in the moral sphere. All must agree that the final test will be determined not by intellectual accomplishment, indispensable and ornate as higher education is, but we cannot survive without a moral dynamic and for the Christian this dynamic can only be found in Christianity. Morality must dominate mentality or the disaster will be the greater by reason of the university when the final crash comes. Education without religion must become unthinkable to the loyal Christian mind. To undertake to carry on education without religion is to play with dynamite and the failure to put Christianity in its proper place in the realm of education is for the Christian man little short of absolute treason.

Of course, in the primary grades of public school education when nearly all children are in the home and under its influence, and before the mind enters the scientific and philosophic, the state can safely teach all the elementary branches to the young. But when the home is lost to the youth and the youth comes on to the freedom of the university campus, there must be some provision for taking care of the moral problems that will arise with the ever-broadening horizon of the mind, so that our young men and young women may not be lost in some agnostic or atheistic jungle.

It is a poor business to extract from the tax payer by a legal process large sums of money to hear the precious things of religion torn into shreds and often gratuitously ridiculed by some state employed professor who has not had personally the slightest religious experience.

Of course, parents will send their children to the schools of their choice and I would not have it otherwise; the results will

be reflected in the lives of the men and women of tomorrow and each school will send forth its own disciples. If a Christian college cannot turn out into any walk of life a better prepared young man or woman than a non-Christian school, I am ready to resign my religion and go to Russia.

It is time for the Christian church to get on her knees in prayer, get up and make a program for her colleges, and stand on her feet and see that the program is properly carried out. Personally, for the Baptist denomination, I believe we have men enough, mind enough, and money enough to rise in Christ's name and set up our own standards for Christian education. I believe the patronage of such a program would make it difficult for our Baptist colleges to take care of the ever-increasing student body. Once let fathers and mothers know of such schools and you will not need to advertise for students, and further, the money will come to more than enough to meet our needs. If I did not believe this, I would cease to believe in Baptists and lose my faith in the promises of Christ. "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you"; and I believe that promise can be claimed by a college as much as by a church.

STANDARDIZATION.

This is set up by the world, not by the church and at the moment the requirements for recognition as an A-1 college are worthy of all that is asked and of the unqualified endorsement by all Christian colleges. And the standard is rising all the time, but alas, religion is no part of the requirements. A recent threat has been made to cut off the money unless you agree to set no bounds to what may be taught in denominational, Christian colleges. I believe in freedom but there are limitations to all things. No man can be respectable in society if he does certain things. There are standards, requirements and limitations at every turn of life, no matter which way we go. The question is exceedingly difficult to answer—"Where does freedom lose its right to go unobstructed in its own chosen way?"

THE SOLUTION.

Let church schools refuse to be circumscribed by the dictatorship and imposition of standards which may be made without regard to God, Christ, the Bible and the Christian church. It is time for, and I here and now propose, an association of Christian colleges to which no college can belong that fails to come up to the standard in certain Christian requirements. The Christian college can still remain a member of every association in which it now enjoys membership, but the non-Christian and state schools could not become members of the association of Christian colleges. The world, if I may use that term, has fixed the standards now in education. Is it not time that the church should fix her standard of requirements for Christian education? This association of Christian colleges would be open to all who might ask admission, provided they could and would subscribe to and fulfill the Christian standards set up. Of course, in the very nature of our constitution the state schools could not come in. I suggest that the following standards might be set up:

1. Active Christian men only on the faculty and in the administration. And by active, I mean active in church life and religious living.

2. Required attendance at daily chapel service on the part of administration, faculty and every student.

3. The Bible to be non-elective in the course but no dogma or particular theological views required to be taught. The content of the scriptures to cover the four years course which the student must pass on as he would any other English text book.

4. The hearty co-operation and encouragement by the administration and faculty of every voluntary religious activity on the part of the student body. The faculty should mean much to all such movements.

5. A real evangelistic revival meeting once during the session, and preferably at a simultaneous time, for deepening of the spiritual life of the administration, faculty and students and with a really worthwhile effort to reach with saving grace the unsaved.

People who want non-religious or non-Christian schools where all religion is left off or where it is put in in such a mild form as not to take, will, of course, have the liberty of sending their children to such schools, but religious schools will be carried on, patronized, and sustained by all who desire a religious standard maintained. It is the Christian school which can come in the most powerful and vital way to the rescue in these dangerous days, and the more perilous ones to come, and solve the nation's problems. This is not the time for the denominational school or college to go out on the wide sea of growing knowledge without moral chart or compass.

I therefore believe, with all my heart, that all schools of higher learning should stand on their own merits in appealing for support and patronage. This stand will always invite the law of necessity without which men and institutions all too frequently lapse into moral decay.

Let me say again that such a Christian association of colleges setting up required Christian standards would in no way interrupt our present relationship with state and other institutions, or the present standards now required for proper recognition. It affords all the advantages offered by the state and non-Christian schools plus the greatest thing in the universe—Christianity—in a positive and powerful way, so necessary if civilization and our churches are to continue their ministry.

IS IT FEASIBLE?

Someone may argue that the time of our students is well filled with daily requirements. To introduce religious education in a worthwhile way might endanger the scholastic standing of our students. At a recent meeting of the Southern Association of Colleges and Secondary Schools, President Donovan of the State Teachers' College, Kentucky, observed in a survey that the average freshman in a man's college wastes about thirty-two and one-half hours per week, or nearly five hours per day, and the average freshman in a woman's college wastes over thirty hours per week, or nearly four and one-half hours a day. In this same discussion President Francis P. Gaines, of Wash-

ington and Lee University, observed, "There is something fundamentally inconsistent in a college student searching for a Holy Grail of wisdom in a rumble seat." It goes without saying that there is plenty of time for a religious program in all our schools and that program will be an advantage to the academic work done. Dr. John W. Bailey, of the University of Richmond, says, "Interest a boy in religion and you at once have a better student."

We have travelled a long way in a short time. Less than fifty years ago nearly every professor in our institutions of higher learning was a minister of the gospel. When I entered Richmond College, now the University of Richmond, there were seven professors, four of them Baptist preachers: H. H. Harris, Edmund Harrison, John Pollard and W. D. Thomas. Every man on the faculty was a father, but today it is the rarest thing that a minister of the gospel is on a college or university faculty.

It must be remembered that the state did not introduce higher education to the church, but the church introduced it to the state. It is the religion of yesterday, put into the lives of men, making them great, that had made illustrious history. Schools of England and Scotland are reflected in the character of the people. The stones in Oxford have for centuries given granite to the souls of men and thus made and preserved a great people.

"In the Colonial period all education was in the hands of the church." Protestantism lived on the doctrine of the authority of the scriptures. "The entire educational program was designed to develop God-consciousness", and this ideal determined everything. When the matter of education was taken over by the state, religion in the very nature of the case, had to be in a large measure eliminated. Previous to this, religion had for centuries occupied the center of education.

We are today in the midst of a strange paradox; education on every hand and spiritual ignorance appalling. There is no use to expect the church to end this spiritual ignorance by its own immediate activities. Men with great vision, great heart,

and generous hand, saw the necessity for Christian education as the strongest ally of the church and that is why our fathers planned these schools. Our denominational colleges have great spiritual foundations and we only need to make the superstructure worthy of the foundation to bring a crown to the brow of Christ and to make a nation worthy to live on.

The Virginia Council of Religious Education has issued some startling facts. Tests were made in 213 high schools and "A total of 18,434 high school students attempted to answer the twenty questions. The average grade was 46 per cent. The 12,000 students who stated on test papers that they attended Sunday School regularly, made a grade of 51 per cent and those who did not go to Sunday School regularly, made a grade of 32 per cent. One of the questions from the Old Testament was "Name three of the prophets of the Old Testament". This was missed by more than 16,000 out of the 18,434. There were 12,000 students who were unable to name the four gospels and nearly 10,000 who were unable to name three of the disciples of Jesus.

It goes without saying that all progress depends on national morality. Protestantism can only survive on preaching and teaching and working with the individual mind and heart.

"Education is the means by which the present controls the future. Christian civilization depends upon a Christianized system of education".

If, for any reason, the Christian schools of our country go out of business or cease to function as Christian schools, nothing short of a miracle can keep our civilization intact. Our future will undoubtedly be in the hands of educated men. If these are Christians our country is safe; if the future rulers are not Christians, our country is lost.

I believe in the "expulsive power of a new affection". The best way to get the evil out of our schools is by injecting good. I could name much in our Christian schools that ought to be put out. All will agree that everything that has the appearance of evil ought to be discouraged. How to make our schools Christian is the one great question. If we can make Christian-

ity positive and powerful in our schools the undesirable and evil things will be eliminated.

FINANCIAL NEEDS.

All our schools are begging for money and more money. Why do not our Baptist people give more? There must be a reason. Fifty years ago the church gave out of its poverty to build, carry on and endow schools, but their whole thought was Christian education. I believe that if our schools should send home from their student bodies Christian boys made better Christians, unsaved boys with a new-found Savior, and even prodigal boys reclaimed and made a new creation, there would be no lack of financial support, for church and college would rejoice together in the successful accomplishment of the greatest work in all the world—the bringing in of the Kingdom of God among men.

Survey of Social Science Departments In Southern Baptist Colleges, and their Contribution to this Subject.

W. S. ALLEN, VICE-PRESIDENT AND DEAN OF BAYLOR UNIVERSITY

This study includes the twenty-nine senior colleges and eighteen of the twenty-one junior colleges of the Southern Baptist Convention. The data were secured from catalogues and from replies to one question asked in a letter addressed to the social science teachers of the above colleges. The writer arbitrarily limited social sciences to four subjects: history, economics, sociology, political science or government. Since data were secured from all the senior colleges, and since the catalogues of three junior colleges could not be obtained, the two groups are discussed separately under the following headings: teachers, organization of departments, admission requirements, semester hours required for graduation, courses offered, contributions to the field.

SENIOR COLLEGES.

Teachers.

The twenty-nine senior colleges have a total of 108 teachers in the social sciences—86 men, 22 women. Sixty of these teach history, forty-eight the other three social sciences. Thirty-four hold the Doctor of Philosophy degree; fifty-seven the Master's degree; thirteen the Bachelor's degree; four the Doctor of Theology degree. All teachers with the rank of Assistant Professor or above have either Master's or Doctor's degrees. Twenty of those who hold the Doctor of Philosophy degree are teaching history, fourteen are teaching the other three social sciences.

Organization of Social Science Departments.

The social science departments in the twenty-nine senior colleges are organized as follows: separate and distinct departments, seven colleges; History and Social Science, eight colleges; Social Science including History, four colleges; History and Government, the Sociology and Economics distinct, ten colleges.

Admission Requirements in Social Sciences.

Twenty-seven of the twenty-nine colleges require some social science for admission. Twenty-one require history only, the range being from one unit to five units, the median number of units being one. Four require history and another social science; one requires a social science other than history; one either history or other social science; two require no social science units for admission.

Social Sciences Required for Graduation.

Twenty-four of the twenty-nine colleges require some social science for graduation. Eighteen require history for graduation, the range being from 3.3 to 18 semester hours. The median is six semester hours. Seven colleges require another social science in addition to history, the range being 3 to 6.6, the median being 3.3 semester hours. Two require social science other than history. Two require history in certain groups leading to degrees. Four require history or other social science—one of these specifying economics, one political science. Five require no social science for graduation.

Courses Offered in Social Sciences. ¹

A. History—426 courses in the twenty-nine colleges. The courses in history are grouped arbitrarily under twenty-six headings:

			Per cent
American or U. S. History	121 courses	29 colleges	100
European History	101 courses	29 colleges	100
English History	57 courses	27 colleges	93.1
The Orient; Ancient			
Civilizations	20 courses	12 colleges	41.3
French History	16 courses	11 colleges	37.9
Latin America; Latin America			
and United States	16 courses	13 colleges	44.8
The Old South; New South	13 courses	8 colleges	27.5

¹ A course as used in this discussion is equivalent to 3 or 3.3 semester hours.

The Teaching of History

Credited History of Education	13 courses	10 colleges	34.4
Roman History	10 courses	10 colleges	34.4
Greek History	10 courses	10 colleges	34.4
State History	7 courses	7 colleges	24.1
Contemporary History	7 courses	5 colleges	17.2
History of Mediaeval Society	7 courses	5 colleges	17.2
Renaissance and Reformation	5 courses	5 colleges	17.2
Russian History	3 courses	3 colleges	10.3
Musical and Cultural History	3 courses	1 college	3.4
China and Japan	3 courses	3 colleges	10.3
International Relations	3 courses	3 colleges	10.3
History of the Church	2 courses	1 college	3.4
History of Philosophy and Ethics	2 courses	1 college	3.4
Geography credited as History	2 courses	1 college	3.4
Imperialism in Modern History	1 course	1 college	3.4
Spanish America	1 course	1 college	3.4
The German Empire	1 course	1 college	3.4
Hebrew History	1 course	1 college	3.4
History of Education	1 course	1 college	3.4

B. Economics—233 courses in the 29 colleges. The Economics courses are grouped for convenience under 26 headings:

Economic History; Principles of

Economics; Introduction of	Per cent		
Economics	56 courses	26 colleges	89.3
Principles of Accounting	22 courses	8 colleges	27.5
Money and Banking	18 courses	14 colleges	48.2
Economic Geography	17 courses	12 colleges	41.3
Labor Problems	16 courses	16 colleges	55.1
Public Finance and Taxation	15 courses	12 colleges	41.3
Business Law	11 courses	7 colleges	24.1
Organization and Management	11 courses	8 colleges	27.5
Contemporary Economic Problems;			
Economic Thought	10 courses	7 colleges	24.1
Economics of Transportation	8 courses	7 colleges	24.1
Insurance	7 courses	6 colleges	20.6

Marketing	7 courses	7 colleges	24.1
Advertising and Salesmanship	6 courses	4 colleges	13.7
Business Statistics	5 courses	3 colleges	10.3
Industrial Combinations and Monopolies	5 courses	4 colleges	17.2
Economics of Agriculture; Rural Economics	3 courses	3 colleges	10.3
Investments	3 courses	3 colleges	10.3
Business Psychology	3 courses	2 colleges	6.8
Credits and Collections	2 courses	2 colleges	6.8
Personnel Management	2 courses	1 college	3.4
Public Utilities	1 course	1 college	3.4
Public Lands and Natural Resources	1 course	1 college	3.4
Economic Theory and Business Cycles	1 course	1 college	3.4
International Trade and Finance	1 course	1 college	3.4
Economic Research	1 course	1 college	3.4
Corporation Finance	1 course	1 college	3.4

C. Sociology—218 courses in the 29 colleges. The Sociology courses are grouped under the following 17 headings:

			Per cent
Rural and Urban Sociology	44 courses	13 colleges	44.8
Introduction to Sociology; Prin- ciples of Sociology; General Sociology	38 courses	23 colleges	79.3
Contemporary Sociology; Major Social Problems	18 courses	12 colleges	41.3
The Family and Its Problems	16 courses	15 colleges	51.7
Social Surveys and Social Work; Research Problems	13 courses	6 colleges	20.6
Social Pathology	12 courses	11 colleges	37.9
Criminology and Penology	10 courses	10 colleges	34.4
Social Organization and Control	10 courses	6 colleges	20.6
American Race Problems; Race Problems	10 courses	9 colleges	31

Social Psychology	10 courses	7 colleges	24.1
Christian Sociology; Church and Society; Sociology of Religion	9 courses	6 colleges	20.6
Educational Sociology	7 courses	6 colleges	20.6
Social Theories and Social Thought	7 courses	7 colleges	24.1
Juvenile Delinquency	5 courses	3 colleges	10.3
Culture and Social Progress	4 courses	3 colleges	10.3
Immigration and Social Problems	2 courses	2 colleges	6.3
Primitive Society	1 course	1 college	3.4

D. Political Science (Government)—111 courses in the 29 colleges. The 111 courses in Political Science have been grouped arbitrarily under 14 headings as follows:

American Government and Politics;			Per cent
American Diplomacy	33 courses	25 colleges	86.2
State and County Government;			
State and Local Government	17 courses	15 colleges	51.7
Comparative Government;			
Governments of Europe	12 courses	10 colleges	34.4
International Relations and International Law	9 courses	6 colleges	20.6
Political Parties and Politics	9 courses	9 colleges	31
American Cities; City Government	7 courses	6 colleges	20.6
Introduction to Political Science	6 courses	6 colleges	20.6
American and State Constitutions	4 courses	4 colleges	13.7
American Political Ideas and Theories	4 courses	3 colleges	10.3
Parliamentary Law and Parliamentary Practice	3 courses	2 colleges	6.8
Elementary Law	3 courses	3 colleges	10.3
Public Finance	2 courses	2 colleges	6.8
European Political Thought	1 course	1 college	3.4
Spanish-American Governments	1 course	1 college	3.4

(Dr. Allen submitted four elaborate tables to show the foregoing facts with the groups of courses offered by each institution. It was not practicable to include these tables in the Review and Expositor because of their size and the expense involved. Dr. Allen proposes to supply these to interested educators, who will write to him.—Editor.)

It is not especially significant but is of interest to note here that the Senior Southern Baptist Colleges offer a total of 987 courses in social sciences and a total of 614 courses in English language and literature. They offer 390 courses in mathematics. There are 108 social science teachers; 91 English teachers; 48 mathematics teachers. The median number of semester hours of social science required for graduation is 6.6; the median number of semester hours in English 12; in mathematics 3.3.

It should be noted that of the 426 courses in history only three are concerned with Russia and the part that great nation is playing in the world to-day; that only three deal with modern China and Japan; that three deal with International Relations; seven with contemporary history; one with Mexico; 7 with state history and 16 with Latin-America; 3 with musical and cultural history. A suggestion is made that a greater portion of the time in history be devoted to the modern world and modern conditions—these to be studied and interpreted in the light of the past. Certainly, China and Japan, Russia, the South American countries deserve more attention than they are apparently receiving in our colleges. The great international problems and international relations are vital enough that more than three courses of three semester hours each should be devoted to them. If contemporary history is interpreted as including international problems and international relations there are still only ten courses, or 30 semester hours out of a total of 426 courses, 1,278 semester hours, given to a study of present world conditions and problems and their solutions. The writer believes, also, that more of our colleges should give courses in state history. Seven of the 29 list such courses—these seven giving one course each. Surley, a great opportunity is being missed. One college, Bessie Tift, gives three courses in musical and cultural

history. That institution is probing a fertile field of knowledge. The courses are described as follows:

“(a) Historical sketch of early music and art to the sixteenth century.”

“(b) Bach to Beethoven; seventeenth and eighteenth centuries.”

“(c) Modern music and composers.”²

Attention is called to the fact that two colleges list no courses in economics; three list one course only; four, two courses; and three, four courses each. Six institutions offer no sociology, five offer only two courses, and four offer three courses. Three offer no political science, one offers one course only, ten offer two courses, and five three courses. The writer believes that these social sciences are important enough to be given a place in the curricula of our colleges. If the philosophy of American education is to make of each individual the finest citizen that can be made of the material with which we have to work then the social sciences which deal primarily and vitally with developing citizens should receive more emphasis in some of our colleges.

The purposes of the social sciences as gleaned from the catalogues may be summed up in a quotation taken from the Catalogue of Mississippi College: “to give the student a well ordered knowledge of man’s progress through the centuries and a good account of his efforts and his aspirations . . . an appreciation of the various achievements of civilization and a keen interest in the important affairs of the day”³

JUNIOR COLLEGES

The catalogues of eighteen of the twenty-one junior colleges within the Southern Baptist Convention were available. This section of the survey is based on the eighteen catalogues.

Teachers.

The eighteen junior colleges have 43 teachers of social

² Bessie Tift College Bulletin, Vol. 33—No. 1. Announcements 1931-32, Page 53. Forsyth, Georgia.

³ Bulletin of Mississippi College Vol. 19, No. 2. Catalogue 1932-33, Announcements 1933-34, Page 61. Clinton, Mississippi.

sciences—26 men, 17 women. Three hold the Doctor of Philosophy degree, 30 the Master's degree, 10 the Bachelor's degree.

Organization of Departments.

The social science departments in the eighteen colleges are organized as follows: separate, distinct departments in six colleges;⁴ "social science" or "social studies" including history in six colleges; "history and social science" in three colleges; "history and government", with economics and sociology separate in three colleges.

Admission Requirements in Social Sciences.

Fourteen of the eighteen junior colleges require some social science for admission. Twelve require history—seven of these requiring one unit, five requiring two units. One college requires one unit in a social science, other than history; one has a social science requirement for admission to certain courses; four require no social science for admission.

Social Science Requirements for Graduation

Twelve of the eighteen junior colleges require social science for graduation. Nine require history—the range being 3 to 12 semester hours, the median number of hours being 6. Two of the nine require another social science in addition to history. Three require another social science and no history, two of these specifying 6 semester hours, one four semester hours. Six require no social science for graduation, although one of the six specifies economics for certain curricula.

Courses Offered in Social Sciences.

The eighteen junior colleges offer a total of 164 courses in social sciences. These are divided as follows: 98 history courses; 18 economics courses; 24 sociology courses; 24 political science courses. The courses in each field have been grouped under certain headings to show the general trend of courses offered.

⁴ Where a college offered history and no other social science the organization is listed as separate and distinct.

A. History—98 courses in 18 junior colleges. Per cent

European History	39 courses	18 colleges	100
American History;			
United States History	37 courses	18 colleges	100
British or English History	8 courses	6 colleges	33.3
Roman History	5 courses	3 colleges	16.6
Greek History	2 courses	2 colleges	11.1
State History	2 courses	2 colleges	11.1
History of Civilization	2 courses	1 college	5.5
French Civilization	1 course	1 college	5.5
German Civilization	1 course	1 college	5.5
Spanish Civilization	1 course	1 college	5.5

B. Economics—18 courses in 18 colleges.

Introduction to Economics;

Principles of Economics;

Economic History	14 courses	11 colleges	61.1
Economic Problems	3 courses	2 colleges	11.1
Economic Theory	1 course	1 college	5.5

C. Sociology—24 courses in 18 colleges.

General Sociology; Introduction

to Sociology; Elements of Sociology;

Principles of Sociology	14 courses	10 colleges	55.5
Social Problems	4 courses	3 colleges	16.6
Rural Sociology	3 courses	3 colleges	16.6
Appreciation of the Social Sciences	3 courses	1 college	5.5

D. Political Science—24 courses in 18 colleges.

American Government	20 courses	14 colleges	77.7
Municipal Government	2 courses	2 colleges	11.1
State Government	1 course	1 college	5.5
International Relations	1 course	1 college	5.5

A number of facts should be noted.

1. More courses are offered by the junior colleges in European History than in American History. A fraction less than

40 percent (39.79 percent) of all history courses listed deal with European History.

2. One college, Stephens, gives five courses in "Civilization". The first course "begins with a survey of ancient civilizations of the Mediterranean world and then deals with Greek and Roman cultures. It traces the development of Hindu, Chinese, and Arabic civilizations . . . The religions, fine arts, and social and economic conditions of each country are studied as well as the political conditions."⁵ Three courses deal with the civilizations of the French, German, and Spanish peoples. The writer would commend a consideration of these courses to the other colleges.

3. Two of the 18 colleges included in this study give courses in state history.

4. Seven of the 18 junior colleges offer no course in Economics; eight offer no course in Sociology; and three offer no course in Political Science—even in connection with history. Our colleges should give more attention to these fields which are so vital to the proper education of our youth.

It may be noted here that the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, the Baptist Bible Institute, and the Woman's Missionary Union Training School are giving valuable courses in Church History and Christian Sociology.

CONTRIBUTIONS THROUGH RESEARCH

Much valuable research is being done by the social science teachers in our Southern Baptist Colleges. They are making a decided contribution to the field. The list given below was furnished in reply to the writer's request for studies made during the last three or four years. It is a most heartening list. Alexander, Richard L., Department of History, Howard College, Birmingham, Alabama.

"An Introduction to the Life and Philosophy of the Greeks". A Master's Thesis, 1929.

⁵ Stephens College Bulletin, Vol. XIII, No. 1. Announcements for 1932-33. Page 82. Columbia, Missouri.

Anderson, E. H., Ouachita College, Arkadelphia, Arkansas.

"A Quantitative Study of Factors Governing the Market Rate of Interest".

"Entrepreneurial Control of Economic Activity".

"Some Criticisms of the North Carolina State Budget System".

"The Evolution of the Internal Organization of Business Enterprises" (In Preparation).

"Administrative Organization in Theory and Practice" (Just Begun).

Baldwin, Ben R., Judson College, Marion, Alabama.

"The Debts Owed by Americans to British Creditors, 1763-1802." A Doctor's Dissertation.

Bowman, Henry, Stephens College, Columbia, Missouri.

"The Role of Vanity in Social Control". A Doctor's Dissertation at Yale.

Bradley, William, Mercer University, Macon, Georgia.

Articles, "Jesse Mercer" in Dictionary of Amer. Biography.

Cagle, A. P., Baylor University, Waco, Texas.

"Improving the Administration of Justice in Texas" (Master's thesis at the University of Iowa).

"Parliamentary Procedure in Ordinary Clubs and in Legislative Bodies". (A book prepared for class use.)

"Improving Practical Politics".

Carpenter, O. C., Bluefield College, Bluefield, West Virginia.

"How to Teach the New Testament to Junior College Juniors and Seniors."

Clark, John B., Mercer University, Macon, Georgia.

"Dunn's Community Civics", D. C. Heath and Company.

Cullom, W. R., Wake Forest College, Wake Forest, N. Carolina.

Articles sent to Baptist papers of the South: "Life Incidents Out of Christian Colleges" and "Assuring Words from College Presidents".

Eastwood, A. J., Professor of History and Economics, Limestone College, Gaffney, S. C.

"Recent Tendencies Toward Scientific Tariff Making in the United States".

"A History of the Virginian Railway Company".

Ellis, J. F., Carson-Newman College, Jefferson City, Tennessee.

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The World in the Writings of the Apostle John.

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In the introduction to John's gospel are found statements condensing into a few words the topics and doctrines which are enlarged and illustrated in the later parts of the work. The deity of our Lord holds first place and is the outstanding doctrine of the book. Jesus as the source of life, the light of the world, the Redeemer of man and the Revealer of the Father, is introduced here to the reader, and the account of His acts and words following brings into vivid comprehension the significance of His life and the truth of these announcements. So, toward the end of the book John fittingly sums up the purpose of the Gospel when he says: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (xx, 31).

But this introduction also contains a reference to mankind in their relation to God through Christ. The paragraph included in vs. 10-13 clearly states this in language characteristic of John, but owing to an inadequate translation in the Authorized Version of our English Bible, the sense of the passage has been seriously obscured. The Revised Version has improved the rendering through a marginal note. In the common interpretation, verse 11 is separated from verse 10, and the words of the Authorized Version: "He came unto His own, and His own received Him not," are explained to mean that He came to the Jews; and they did not receive Him. This, of course, is true, but it is only a very small part of the teaching of the passage. The full comprehension of its teaching can only be grasped by means of two considerations: first, a correct rendering of verse 11; second, the parallelism contained in verses 10 and 11. When these are understood, it will be seen that John here makes plain a distinction between the world and the children of God, that he affords a definition of his use of the term "world," that he

introduces the idea of the new birth, so fully taught later, and finally, that he does not recognize the claim of some who teach that creation by God is a ground of sonship.

First, let us seek a correct rendering of verse 11. In the Greek original are found two different words which are rendered in English, "His own." The first one, ἴδια, is the neuter plural accusative of the adjective ἴδιον, and is properly rendered "His own things." The second, ἰδιοι, is the masculine plural nominative of the same adjective, and means "His own men." But as the masculine in Greek may be used in a generic sense like "men" in English, the expression comes to mean, "His own people." This is recognized in the Revised Version, so a marginal note is given to the first "His own," which reads, "Gr. His own things." And the second part of the verse is rendered, "and they that were His own received Him not," thus bringing out the different ideas.

The translation given by Dr. Weymouth is still more definite: "He came to the things that were His own, and His own people gave Him no welcome."

But even with this improved translation we are still obliged to ask: What is meant by "the things that were His own?" Here the parallelism of the two verses 10 and 11 comes to our help, so we will take up our second consideration.

One of the striking characteristics of John's style is his frequent use of parallel expressions. He repeats a statement in another form, he denies the opposite of a statement just made, he clothes the same truth in wholly different language, and also repeats almost identical words in parallel passages. For example, the first verse of the first chapter reads: "In the beginning was the Word, and the Word was with God, and the Word was God;" and the same truth is condensed in the second verse to the parallel: "The same was in the beginning with God." So in the third verse the sentence, "All things were made by Him," is strengthened by the following more positive statement, "And without Him was not anything made that was made." Again, in verse 7 it is said concerning John the Baptist: "The same came for a witness, to bear witness of the

light", and in verse 8 the purpose of his coming is repeated after a short warning against misunderstanding: "He was not that light, but was sent *to bear witness of that light.*"

Take a few familiar cases in John's first Epistle. At chapter I, 5 the statement is made: "God is light" which is immediately followed by the denial of the contrary, "and in Him is no darkness at all." Similarly in verse 8: "We deceive ourselves, and *the truth is not in us,*" and in verse 10: "We make Him a liar, and *His word is not in us.*"

But perhaps the most striking example of John's parallel expressions is in the 12th to the 14th verses of the second chapter of this epistle: "I write unto you, little children, because your sins are forgiven you for His name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known Him that is from the beginning. I have written you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Here are found not only the repeated words, "I write," or "I have written," and a similar form of address to each class, but an identical statement in both addresses to the fathers, "Ye have known Him that is from the beginning," and in the second address to the young men an enlarged and strengthened form, closing with the words of the first address, "Ye have overcome the wicked one."

Recognizing, then, this characteristic of John's style, it is not difficult to see a beautiful parallelism between verses 10 and 11 of the first chapter of the Gospel, when the better translation of verse 11 is used. They read: "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own things, and His own people received Him not." Note first that in the 10th verse the term "world" includes more than the round globe. It includes also the intelligent inhabitants who did not know the Lord at His coming. Also note that the world, both globe and inhabitants were

made by Him. And it follows that no one can have a better claim to possessions than the One who made them with His own material, in His own time, and by His own power. Could any words then be more fitting in the parallel statement than those used: "He came unto His own things (made by Him), and His own people (made by Him) received Him not?"

But it will be noticed that in the 10th verse are three elements, and in the 11th verse apparently only two, yet the parallelism is perfect. The three, (1) "He was in the world," (2) "the world was made by Him," (3) "the world knew Him not," are fully met by the assumption of creation in the term "His own." Consequently, the second element of verse 10 is absorbed in the two expressions of verse 11, and the whole may be shown in diagram—

10. He was in the World	The World	The World knew Him not
11. He came unto	was made	His own people
His own things	by Him	received Him not

Archbishop Trench in "Notes on the Parables of Our Lord," Parable of the Mustard Seed, page 110, says: "And the field in which He sowed this seed was the world; 'His field,'—for the world was made by Him, and coming to it, 'He came unto His on.'"

It will be seen from this interpretation of the passage that it embraces the fact that Jesus came to the Jews and was rejected by them as a people, but it contains the very much larger truth that He came to all His world, and that His intelligent creation did not know Him and did not receive Him. It is a lamentable fact that even to this day the world, embracing His people in a universal sense, neither knows Him nor receives Him.

Some authorities would translate *ἰδια* with the English word "home" following the precedent of other passages in the gospels, e. g. John XIX, 27, in which Jesus on the cross commends His mother to John, and it is said, "And from that hour that disciple took her unto his own home." But the word "home" is in italics, and in the Greek there is nothing but this *ἰδια*,

“his own things.” Other passages in which the word “home” is offered as a marginal reading for *ἰδία* are Luke XVIII, 28 in the Revised Version, and John XVI, 32 in the Authorized Version. The simple meaning of the word, and even the connotation suggested by its use in these passages, can include no fuller idea than “the place of one’s possessions.” This is far from the concept of “home,” which has become enriched with all the Christian associations of many Christian centuries. In Egypt under the Ptolemies the term *ἰδία* was applied to the village community in which agricultural workers were registered, which shows how far it failed of conveying the sentiments of the modern home. Dr. J. W. Jowett is quoted as follows: “Anybody can build a house; we need the Lord for the creation of a home The Christian religion claims the power to convert houses into homes.”

The most serious objection to the translation “home” is found in some lexicons, which explain that in John I, 11 it refers to the land of Israel. If the word were allowed to embrace the world as explained above, it might be broad enough for the context, but as commonly understood it is wholly inadequate for the universal doctrine that is based on it. No one would propose that verses 12 and 13 should be separated from verse 11, and on the other hand, no one would contend that the right to become the sons of God was limited to the Jewish people. But if it is held that “His own things” and “His own people” refer to the land and people of Israel, “as many as received Him” must also refer to the Jewish people, excluding the Gentiles, which would be contrary to all the teaching of the New Testament. If again it be contended that His own people, the Jews, did not receive Him, but that “as many as received Him” were from among the Gentiles, the conclusion would be quite absurd, for the first to receive Him were His Jewish disciples. Consequently, the truth contained in verse 11 is as broad as “the world” of verse 10, and is an adequate basis for the great doctrine of the sonship of those who “believe on His name.”

“THE WORLD” DEFINED.

It was suggested above that John in this passage provides a definition of his use of the term “the world.” The readers of John’s writings have noted that the word may demand a different understanding according to the variation of context in which it is found. In some cases it may mean simply the round globe of the earth, but in most cases it embraces a much fuller connotation. It is one of the prominent words in John’s works, and stands out among his characteristic expressions, such as: eternal life, believe, love and others.

John uses it more often than do any other two or three writers of the New Testament together. In the Gospel it occurs 77 times; in his Epistles 24 times, and in Revelation 7 times, in all 108 times. Paul in all his epistles, and including Hebrews, uses it 78 times, 30 times less than John. Consequently, the recognition of John’s meaning will help toward the understanding of its use by other writers. So fully established is this Johannine meaning that Jesus in His last prayer with His apostles is careful to say, “on the earth” (XVII, 4), when he designates place, though at the same time he uses the expressions “in the world,” “out of the world” in the more comprehensive sense. So also in John xii, 32, “If I be lifted up from the earth.” In the book of Revelation John thus distinguishes clearly between “world” and “earth,” where the latter indicates locality, that the term “earth” is used 79 times, while “world” is found only 7 times, and in every case the latter agrees with his use of the term elsewhere.

Let us now follow John’s statement. We remember that he said of “the Word made flesh,” “the world knew Him not,” “His own people received Him not.” And proceeding, he says: “But as many as received Him, to them gave He power (the right or privilege) to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

The question may at once be asked, Where did those people who received Him come from? And the answer seems quite

evident that they came from among "His own people," the world. Is there then a paradox in the language? Does John contradict himself by saying that the same people did not receive the Lord and did receive Him? No. There can be no doubt about his meaning. The first group of people were the Lord's by right of creation just as the round globe was His, but with fallen and unregenerate nature they did not know Him, did not receive Him; while the second group came out and were separated from the first, they received their Lord, they believed on His name, and were given the high privilege to become the sons of God. And this grant was not an arbitrary fiat, but was based on the complete change of nature which John describes: "them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Born of God, and in consequence, sons of God. No longer His by right of creation only, but His by a new birth, born again, new creatures. As Paul says in II. Cor., verse 17: "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." And John exultingly cries: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world *knoweth us not*, because it *knew Him not*" (1 John III, 1). How significant the last remark! If the world did not know its Lord, how much recognition can His sons expect? [And see Gospel XV, 19-25, as below. Ed.]

This distinction between God's intelligent creatures and His sons is found in some of the church hymns. Charles Wesley has it in the lines:

"Thy creature, Lord, again create,
And all my soul renew."

And in that beautiful missionary hymn, "O Zion Haste," are the significant words:

"Proclaim to every people, tongue and nation
That God, in whom they live and move, is love:
Tell how He stooped to save *His lost creation*,
And died on earth that man might live above."

It is possible now to reach the proposed definition of "the world." It is the round globe with its intelligent inhabitants from among whom a certain number, born of God by faith, are separated. If then those who are born again are removed from consideration, the term "world" as used by John means, the round globe with its unregenerate population.

This line of separation between the world and the children of God is maintained and emphasized throughout John's gospel, with increasing enlargement of meaning in his Epistles and in the book of Revelation.

Where, then, is the ground for the doctrine so persistently proclaimed in these days that God is Father of all men because He created them? John fully recognizes that the human race belongs to God, just as he recognizes that the earth and all things on it are His. In the context, speaking of God the Son, he says: "All things were made by Him, and without Him was not anything made that was made," and again: "The world was made by Him." So it follows that the world is His, the trees of the field are His, the fish in the sea are His, the animals on the dry land are His, the birds in the air are His, and for exactly the same reason, the human inhabitants are His people. But the Bible never overlooks the fact that humanity, through sin, rebelled against its Creator and Lord, and was under the necessity of laying down its arms and returning to its allegiance. On this condition alone does John predicate the fact of the new birth and the grant of the right to become the Sons of God. The same truth is reiterated by Paul, by Peter and other writers, and is fully stated and illustrated in the teachings of Jesus.

SEPARATE FROM THE WORLD, BORN OF GOD.

Following up the lines laid down in the *prologue*, John proceeds to enlarge and apply this essential doctrine through the works and teachings of Jesus as well as from the testimony of many who were blessed by Him.

Take this example, Jesus was in Jerusalem at the passover. He performed many miracles and many people believed on Him. But He did not commit Himself to them, for He knew what was

in man. One of these men came to see Him by night, Nicodemus, a prominent churchman, a member of their highest council, the Sanhedrin, respectable, honored, pious. He professed his faith in Jesus as a teacher come from God. But Jesus answered immediately, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Here is the same condition laid down by Jesus Himself, that a man, however good in the eyes of others, a member of the church, an official, even high in authority, is a man of the world and cannot see or enter the kingdom of God unless born again, from above, born of God. He then becomes separate from the world, a child of God. And it was not long before Nicodemus revealed himself in exactly that relationship when he spoke up in the Council, defending Jesus, and was met with the retort: "Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet" (John VII, 52). And the genuineness of his devotion was still more manifest when Jesus was rejected and put to a shameful death by his fellow councillors, for he offered a hundred pounds of spices for the care of the Lord's body, and identified himself with the funeral cortege (John XIX, 39).

Similarly the man blind from birth, when healed by Jesus, professed his faith in Him, and was quickly reviled by his inquisitors with the words, "Thou art His disciple, but we are Moses' disciples." Then to complete the separation, they cast him out, they excommunicated him. But "the Lord knoweth them that are His" (2 Tim. II, 19). He sought the lonely man "and when He had found him," He honored him in a way that is recorded of only a few of His more intimate friends, He revealed Himself as the Son of God to him, confirmed his faith and rebuked his persecutors (John IX, 28-41).

In our Lord's closing discourses with His apostles in the upper room He dwells clearly on the fact and the necessity of the separation of His disciples from the world. After the beautiful parable of the true vine and its branches Jesus added the new commandment, saying, "This is my commandment, That ye love one another, as I have loved you." And on the keeping of His commandments He offered the privileges of friendship with

Himself. His friends, loved by Him, and loving one another, constituted the citizenship of His new kingdom to which those were admitted who were born again, like Nicodemus, i. e. those who were born of God as described in John's introduction (John XV, 12-17).

Having thus established their relationship to Himself, He immediately and abruptly gives attention to the world and its relationship, in the words: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John XV, 18-19). Could anything be more definite? How it agrees exactly with John's first statement, "the world knew Him not," "His own people received Him not." That rejection is here set down as hating. And the servants suffer as the Master, both alike hated by the world. Note Jesus' words: "Ye are not of the world, but I have chosen you *out of the world*, therefore, the world hateth you." The attitude of the world then toward Christ's kingdom is that of hate, while the distinguishing spirit of His kingdom is love. Why should a kingdom of love be an object of hatred? No reason can be given other than the character of the haters. So Jesus significantly says: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause" (John XV, 25).

Now we have seen *the fact* of the separation between the world and believers, and if we follow Jesus as He leads us in His great high-priestly prayer we shall see its *necessity*. He pleads earnestly for His apostles and distinguishes them by words similar to those we have just considered. "I have manifested thy name unto the men which Thou gavest Me *out of the world* I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil (XVII, 6, 8, 14, 15).

Now note the significant additions to what we learned before: (1) God the Father gave those men out of the world to

His Son. (2) They were not of the world, as Jesus was not of the world, and (3) They were not to be taken out of the world, but kept from the evil.

Let us consider briefly these three statements. First, God the Father gave those men out of the world to His Son. Compared with the previous statements of Jesus, that He had chosen them out of the world, and that when the Comforter was come, He would convince the world of sin, it is apparent that in the great work of redeeming this world the three persons of the Godhead have a part, and that every resource of Divine power and grace is used to win men from the world and to make them children of God.

Second; The believers, men born of God, are not of the world, as Jesus is not of the world. If this measure and standard of separation from the world were commonly accepted, how different would be the condition of the Christian church, how quickly there would be an end of compromise, and how constant and glorious would be her advance against the powers of darkness! What a challenge to every Christian, minister or layman, strong or weak, old or young, of mature or early experience, is contained in the words of Jesus: "They are not of the world, even as I am not of the world!" What did that mean in His case? It meant complete freedom from the world's spiritual control, from regard for its opinion, from subservience to its conventions, from any contamination by its evil, from compromise with its low ideals and from any alliance of any nature with it. It meant life on a different plane, elevation of ideal and purpose, a peace of mind, a joy of soul, a superiority of being that enabled Him to say: "I have overcome the world." Such is the privilege and obligation of every true believer in Jesus.

Third; the believers were not to be taken out of the world, but to be kept from the evil. The Father *gave them* to the Son out of the world, but Jesus does not wish to have them taken to heaven, or hidden in monasteries, or removed from the world by any other means. He has another purpose for them, and He prays that they may be kept from the evil, as Peter so well ex-

presses it: "Kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter, I, 5).

In the following words of His prayer Jesus reveals His purpose for His believers, enlarges on His own and their relation to the world, announces His own separation to His great work, and prays for their complete separation and equipment for their work.

Hear His words: "They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John XVII, 16-19).

Why does the Lord repeat the words: "They are not of the world, even as I am not of the world?" He seems to hold out prominently the state of separation and the new nature mentioned by John in the case of those who received Him and were born of God. And He seems to make this a previous condition of His prayer: "Sanctify them through Thy truth: Thy word is truth." They have already come out from the world, they have entered upon the new life of children of God by birth from above through His Spirit. Now He desires them to fill a larger place, they must be fruitful branches of the true Vine, the separation from the world must now be made a more specific separation to a great mission with the preparation and equipment necessary to their success.

So the Lord proceeds: "As Thou hast sent Me into the world, even so have I also sent them into the world." It might well be asked, Is not this inconsistent with all that has been shown heretofore concerning separation from the world? Why require men to come out of the world and then send them into the world? The answer is found in the two comparisons that Jesus Himself made: "They are not of the world, even as I am not of the world," and "As Thou hast sent Me into the world, even so have I also sent them into the world." We saw that Jesus was wholly separate from the world, untainted by it and

superior to it, but we must now consider that it was still His own world, not knowing Him, not receiving Him, and yet loved by Him with all the intensity and infinity of divine love. We found allusion to the part of Father, Son and Holy Spirit in the work of redemption, and here again the Son praying to the Father says: "As Thou hast sent Me into the world." How many statements of Gospel truth come to mind suggested by these words! "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John III, 16). "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. V, 8). "Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour" (Eph. V, 2). "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen" (Rev. I, 5, 6). "The Son of Man is come to seek and save that which was lost" (Luke XIX, 10). "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke II, 10-11).

As John makes plain the rejection and hatred of Jesus by the world, so he dwells in many places on the love of Christ toward the world and His purpose to redeem it. It is in John's gospel that we find such expressions as: "Behold the Lamb of God which taketh away the sin of the world" (I, 29), "For God sent not His son into the world to condemn the world; but that the world through Him might be saved" (III, 17); the saying of the Samaritans, "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world," (IV, 42); the teaching of Jesus in which He represented Himself as the living bread sent down from heaven, as the light of the world, and as the Good Shepherd who gave His life for the sheep; and John's own intimate, touching account of the Lord's suffering, death and resurrection as the propitiation for the sins of the whole world (1 John II, 2).

It was this love for His own world, rebellious and lost, that caused Him to send His separated ones, His redeemed ones, His friends, back into the world out of which they came that they might continue through all future time to make known His love to their fellowmen and to induce them also to forsake the world and believe on their loving Lord. So Jesus prayed: "As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (XVII, 18-19). If they would undertake this great mission they must be fully equipped. As Jesus was set apart for the work of redemption, so must they be set apart for its proclamation. Jesus needed no cleansing from sin, but they must be purified from its taint and made victorious over all its power; as Jesus, in His humanity, went in the power of the Spirit, so they must be baptized with the Holy Spirit and endued with His power, superior to all their own ability, and to that of the world and of all the hosts of darkness. Nothing less could accomplish His purpose, so His closing discourses on the night before His crucifixion are full of references to the coming of the Holy Spirit, this is the burden of His prayer on their behalf; and after His resurrection, He blesses them with the benediction, "Receive ye the Holy Ghost"; and just before His ascension to heaven He leaves them His final injunction and promise, "that they should not depart from Jerusalem, but wait for the promise of the Father For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts I, 4, 5, 8).

The fulfillment of the promise of the Father, and of Jesus, in the coming of the Holy Spirit and the manifestation of His glorious power was seen on the day of Pentecost, when all the waiting disciples were filled and three thousand were brought into the company of believers,—a historic and memorable example of what the church separate from the world and filled

with the love of Christ through the baptism of the Holy Spirit could accomplish. Would that the church were so separate and baptized in this day of world-wide opportunity!

A reference to the other works of John will bring our study to a close. In his First Epistle he enlarges on the place and necessity of love in the Christian society and makes some allusions to the opposition and hatred shown by the world. In the book of Revelation is wonderfully depicted the supreme place of Jesus in His church and in His world, the suffering of His saints, the power and malignity of their enemies, the conflict and final victory of Jesus and of His kingdom of love over all the hate of the world, of the devil and of his hosts.

Two Epochs.

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An English philosopher insisted that in the Bible the basic meaning of time (akin to tide) was "Change," and of eternity, "Changelessness." Whether we accept his view or not we know that, in spiritual matters, essential quality is of far more importance than quantitative ideas; that God's will, his love, his grace, have the quality of changelessness.

Paul's statement to the Ephesians, "by grace ye have been saved" contains a universal truth. Salvation is of grace; has ever been, and ever will be. But since this is clearly recognized, it causes no misunderstanding to refer to the epoch from Moses to Christ, when law was so much emphasized, as the epoch of law, and the Christian epoch as that of grace. We may shorten these terms by using, from the Christian point of view, the Old and the New, as Jesus did in Matt. 9:16, 17. About the Old epoch itself Baptists would substantially agree, however the treatment of its features might vary. But as to the New they differ, and their differences spring from divergent views of the relation of the Mosaic Law to the New epoch. Two views, which are in agreement that the Law requires division, or section, may be outlined as follows:

I. THE LAW BISECTED—

Section A, Laws "wholly moral"— It is held that these laws must form part of the New because of their content. That in unchanged form they are statutes of the new epoch.

Section B, All remaining laws— These are considered to be characterized by national and epochal features, and hence not applicable to non-national Christianity and a new epoch.

II. THE LAW TRISECTED—

Section A. The same as Section A of I.

Section B. Certain laws which though not "wholly moral", have an important moral content. These laws have features obviously national and epochal. Therefore they do not, in their complete statutory form, become statutes of the New, but the "moral content" has legal force.

Section C. All remaining laws considered not applicable in the New.

It is evident that the chief differences between the two views as outlined concern Section B of II. These differences involve the following questions:

1. Exactly which statutes belong to this section, and why?
2. Since every feature of every statute had a moral purpose, by what process is separation made between "the moral content" and the epochal content of each statute?
3. By what authority is this process to be defined, or applied when defined?
4. Why should the results of this process, or other processes, vary so greatly?

The holders of the sundry views are able to buttress their views by cogent reasoning. Many of the arguments have been fashioned by some of the keenest minds of eighteen centuries, and rest on premises often treated as axiomatic. Baptists, it seems to me, have been concerned to prevent some of these reasoners from proving too much. Into this controversial area where experts differ only a rash man would venture. For about all definitions and terms, biblical and technical, hangs the befogging smoke of battle.

But even a layman may ponder. He may reflect that not all truth is necessarily caught between the horns of a dilemma, stated or implied. There may be for him, as for the donkey in Aesop's fable, a third way. If he does not travel the rocky road over the hills, where even guides stumble, he need not flounder in quicksands along the coast. There is, in fact, a way over the plain. It is not shut up. So without premises he may begin with Matt. 5, Jesus on the mount of teaching, and then follow his teaching through the Gospels; then the expansion and work-

ing out of this, under the guidance of the Holy Spirit, in the other books of the New Testament. Note the striking newness of the teaching, in quality and in form. Catch the notes of contrast and of authority: "ye have heard . . . but I say." The same emphasis in Heb 1:1, and throughout. Note what Jesus said about the New and the Old, Matt. 9:14-17; Mark 2:21-22; Luke 5:36-39. Observe that the emphasis in the contrast is upon quality. The New and the Old were essentially, characteristically different. Mingling was irrational because of this fact. This was strikingly illustrated by Jesus, but often complacently ignored then and now. See his statement in Luke 5:39. The teaching of Jesus presents a problem to the codifier. Hyperbole is foreign to the language of a jurist. Those not spiritually enlightened stumbled over some of his strong statements. Evidently Jesus did not address the cold intellects of his critics. Consider the First Commandment. How clear and comprehensive the language of the law. Yet Jesus touched the key word with flame and spoke one of his "hard sayings": Luke 14:26, "If any man cometh unto me, and hateth not his own father and mother" But was it not needed when the young ruler could look Jesus in the eye and tell him he had kept the law? The external authority and precise terms of law are challenged by the intelligence. Legal skill can restrict or expand the meaning of fixed words and phrases. Law both needs and begets lawyers. The Holy Spirit gives light from within and is also authority from within. This light illumines intelligence instead of challenging it. Therefore Jesus did not stop to explain to darkened minds what they could by no mere mental effort discover, and even his disciples had to wait for fuller spiritual illumination to perceive clearly the real meaning of much that was already stored in their minds.

So again we may note the difference between working from without inward and from within outward, the essential characteristics of the legal side of the Old and the non-legal quality of the New. Note that in beginning his sermon Jesus does not begin with the way to life, but with life itself. So also Hebrews is not treating "how to be saved," but is addressing those sup-

posed to be saved, possessors of a new life, but not wholly trusting the Giver of that life for its perfecting. They clung passionately to the Old.

If we consider these, and many other features of the New Testament, the problem, it seems to me, is reversed; and it is in this reversal that the plain man escapes the controversial views and explanations of the bisectors and trisectors. So that instead of how to adjust old law to the new era, under a supposed necessity to do so, the problem would be how to justify either the need of law or the doctoring of laws; whether exact statute, or "adjusted," or filtered; since only the enacting authority can change a statute in word or syllable. For in the New the direction of teaching is reversed: law going from conduct to light and life; grace bestowing life, which directed and empowered by the Holy Spirit, has fruitage in conduct. John 15:5. Fruit is a vital result of a vital process. It is manifested without but made from within. To revert to law is to presume its need and to assume the inadequacy of grace.

But did not Jesus declare the perpetuity of the Law? He not only did so, Matt. 5:17, 18, but the setting of his remarkable statement is worth noting. The beatitudes had astonished and puzzled his Jewish audience. He had a new view-point and was upsetting the old ideas about who was the blessed (happy) man. Was he going to destroy the law and the prophets? Jesus answered this thought in a very strong, comprehensive statement. Read it over carefully, in its setting. Did he really mean just what his words seem to mean, or was he just calming their fears, using words with subtle meaning? Can "till heaven and earth pass away" and "jot and tittle" be just rhetorical emphasis? But read on verses 19, 20, and note that the law is still a way to the kingdom, that obedience is enjoined to "these least commandments." Is there any possibility of making "the law" exclude "these least," or exclude any part from the declaration, "not destroy," "in no wise pass away?" The facts of today accord with the comprehensive statement of Jesus. Jews today have the Law and the Prophets; have the records with jot and tittle. Moreover the purpose of the law,

to bring them to Christ, has not been accomplished in many of them, yet still finds fulfillment among earnest Jews; very slowly it is true; the old way of the Law to Christ is a very hard way to the Jews; temple gone, land and nation gone; but the way was not closed by Jesus. The god of this world blinds the Jew (II Cor. 4:4), but the promise of Jesus seems to extend the time both of the Law and of the Jew beyond our ken. For though the Law itself brought salvation to none, it brought many to salvation, and is still in God's mercy, a "pedagogue" to earnest Jews. But if the Law continues for the Jew, as a very hard, but still unclosed road, must it not continue for the Christian: with certain adjustments, because of changed conditions? No, for several reasons. First, the Law was a code, a system. There is no authority for chopping it up, whether done by Jews or by others; and none for adapting, modifying or changing any portion of it. Secondly, continuity in time of the Old and the New in no way proves oneness of applicability. In fact, it proves nothing more than the fulfillment of the words of Jesus. The essential differences exist, as well as some similarities, in their co-existence. An airplane flying over a railway train may move in the same direction and have the same objective as the train, but their characteristic differences are not thereby lost. Sunrise does not stop the moon from shining. A man's reason tells him this. If he wishes to prove it, he can do so by going into a deep well. That is where the blinded Jews live, and even their moonlight is dim. Paul in II Cor. 4:4 tells us why. But to the welcomer of the sun the moon fades from view. He walks no more by its light although it was from the same source and, rightly understood, proved that the sun would rise. From the viewpoint of the observer the moon fades. So to a sailor leaving shore the "shore recedes", the spires of the city "fade away." This language does not describe something happening to moon or shore, but to the observer. Jesus did not take the Law away from the Jew, but he took the enlightened Jew away from any need of the Law. They moved into a higher realm, saw in clearer light the past and the present. But it was a slow, hard process for many. Law, ritual, ceremonies were

ingrained. Man is born to law, in family, school, tribe and nation; in peace and in war. It is part of his normal thinking, so that law is the word so closely associated with action, that it is borrowed where it merely describes action—as the law of gravity, the law of growth, the law of love. Law here is not causation, but just description of how gravity, growth, love work. Some scientists do speak of “causative” law in nature, thereby avoiding “personality” in origin and direction of the universe. A Christian would say “His will.” The poet says “The winds and the waves obey his will.” So man clings to the word law, and when befuddled wants more laws. Jesus spoke of this reluctance to change. Luke 5:39. “No one after drinking old wine wants new, for he says, ‘The old is good enough.’” (Dr. Robertson’s Luke.) The old was good and is good, but not good enough. Hebrews says the New is better.

When God spoke “in his Son,” (Heb. 8:8), the speaking was not of the Mosaic type. He was not the supreme Moses, re-issuing the Code; nor was his priesthood that of Aaron. His was “new wine.” Shall we take the word “wine” to symbolize just the “weightier matters” as the law is construed in Matt. 5:17? But note that the discussion is about fasting, surely not among the weightier matters. Whatever we take “old wine” and “old cloth” to mean, Jesus evidently did not want the old wine to be spilled or the old cloth rent, and fasting was included in that meaning. The Old and the New were valuable entities, distinct, different. It was irrational to mix them.

But did not Jesus speak of his commandments? Yes, and John not only uses the word frequently in his Gospel, but in his epistles gives his own commandments. If any one insists on the legal type of the commandments of Jesus, let him find them and so regard them, for they were his own. Surely, however, the records do not reveal enough to meet life’s needs, and thus we should have the anomaly of two diverse methods of guidance; the poorer—unfortunately the most sought after—quite meager, while the “better” is ample for all needs. Consider the chief commandment of Jesus, addressed to his disciples, to love one another. A command to love is a command that cannot

of itself bring obedience. The First Commandment has all power and authority behind it.

If Supreme Power could produce love in man, every Jew would have been saved by fiat. The First Commandment, demanding the impossible, brought earnest Jews to humility and the cry for mercy. The supreme wisdom and supreme power of God are perforce acknowledged by devils, but they seem immune to love, the love that recreates. The First Commandment was authority demanding, in order that grace might find "a broken and a contrite heart." The repeated love commandment of Jesus is Love's authority reminding and enabling, for the power of love, as he means love, is an essential part of his life, the life he gives to them that are his own.

But these commandments of Jesus differ essentially from the commandments of the Law. The Law governed both the regenerate and the unregenerate, and necessarily had to function in a realm common to both. This is not true of these commandments of Jesus. The unregenerate could not hear them. We may get a helpful glimpse of the difference from some natural phenomena. A physicist may be dealing with pieces of metal, say lead and steel. He may move them at will by any harness that is adapted to both. But if, by an electric current he makes a strong electro-magnetic field of force, at once the steel pieces seem alive; are obedient to a new mysterious harness. We know that this is because there is a strong, rhythmic linkage with the magnet, and each piece of steel is a "live" magnet. The lead seems dead to this urge. This new, immaterial, inner linkage is not a common harness for the two types, the quick and the dead. The lines of force that so easily swing the attuned steel suggest God's love, a force that dead, rebellious hearts do not obey. This illustration sheds no light upon the mystery of the re-creative power of God's love, for no harnessing force, nor mere magnetic field can change lead into steel. But the change of dead hearts is a glorious fact, and once changed, they are "alive," and the linkage is a high, inner linkage, potent beyond any other.

Harnessing together the dead and the living cannot make a true fellowship, a brotherhood. But the linkage of God's love does this. They are linked to him and to each other. Part of the freedom from the Law is that the Christian is not harnessed up with the unregenerate, unredeemed, but, being a new creation, he has new "bonds," a new "yoke." It is the harness of the very elements of his new structure. All that the old harness could do, and vastly more, the new can do. It is, therefore, no marvel that Jesus left so few detailed directions and explicit commands. His close linkage with his own assured direct and infinitely varied action of each one. For this they must "abide" in Him. Then the love-linkage makes obedience sure. For assuredly his commandments may be as intimate, as constant in flow, as the magnetic urge to steel, and infinite in range of action. We know that this has always been the only real linkage of man to God that has satisfied either. It was before the Law, and during the Law era. God ever spoke to man in tones of love, directly or through his spokesman. But in these last days his Son speaks, and he speaks to his own in his own way. The New Testament carries no detailed program to regulate the conduct of the unregenerate. The two classes, once joined, are distinct, and dealt with differently. If any church, or church system, deliberately includes both classes, a harness adapted to both becomes necessary. But what a clog the dead are to the living, and what constant care and legal skill to provide and adjust the harness! Some seem to think this love-linkage is just an ideal, partially realized by exceptional saints, but are skeptical about its effective value in "ordinary life." In the first place there is no ordinary life program for a Christian. It is an extraordinary life in all circumstances, from slave to Roman citizen. In the second place the motive power of this life is not ordinary; there is no ordinary love for a Christian. This word love is in our Bible. We cannot take it out, nor find an adequate substitute. Shall we take the Bible meaning out of the word, or mute it, because the word has debased use and misuse? The many who say "we love" yet do not know the truth, are like those whom James challenges, who say they have

faith and have no works. Shall we debase the meaning of faith and of love because of these? Jesus gives life and he gives love. The life he gives and the love he gives are inseparable. (I Cor. c. 13). Of what quality must that love be? As there is no limit to what his word "life" may mean, there is no limit to what his word "love" may mean. Love moved God in our behalf. John 3:16. He expects love to move us to do his will.

SUMMARY.

"The third way, the way over the plain."

1. We may take every word of the statement of Jesus in Matt. 5:17, 18, as meaning just what the ordinary reader would understand them to mean: That the Law "meant the whole law" as "the prophets" meant all of the prophets; that "till heaven and earth pass away," left no possibility for an earlier dating; that "one jot or one tittle" and "in nowise pass away," excluded all possible ways of passing away.

2. That the Jews have the Law and the Prophets; that these still may, and sometimes do, lead them to Christ.

3. That when the writer of Hebrews, writing after sunrise, uses terms such as "vanish away" and similar, he is speaking in terms of experience common to all who have gone into a new experience, entered upon a new day, leaving old things for new things; that there is, therefore, no need to modify the statement of Jesus about the Law.

4. The language of law is very natural to man, and its terms are not only carried into description of action where they do not strictly apply, but are borrowed in the realm of love, so that we speak of the bonds of love, and Paul calls himself the bondservant of Jesus. But the fact is, as we know, that when the holding is a real bondage and is so felt, there is no love. The holding is by some other bond. Bondage is imagery in love and grace, but real in law, for law must grip and hold the loving and the unloving. Law's function is to bind, to keep in place, as a ligature, what ought to stay in place by the vital

relation of parts Paul says law came because of transgression. No one needs even a rule for his conduct except wherein he fails or fears failure. Love's bondage is different; is of the order of the mysterious linkage of vine and its shoot, and, in the true Christian's case, is unending. John 17:11, 12.

5. No one need be solicitous about supplementing the teaching of the New by any moral content put up in legal form. Lack does not exist; the legal form is fixed, and is not transferable.

6. Paul's statement, "Ye are not under law but under grace" does not need editing.

Expositions.

BY PROFESSOR J. B. WEATHERSPOON.

The Preacher of Reconciliation.

An Exposition of Colossians 1:24-2:5.

Paul says very little about himself in the Epistle to the Colossians as compared with some of his other epistles. This is probably due to two circumstances: (1) that he had not been to Colossae and so did not have his experiences in their midst to draw upon; and (2) that he was not personally involved in the matter under discussion as he was, for instance, in Corinth. There was in no sense an attack upon him such as was made by the Judaizers in other places. But in this section we do have a personal reference (although other preachers of the gospel are included in much that is said), in which we find an inspiring word concerning the Christian ministry,—its foundation, its message, its method, its purpose, and its spirit.

It is natural for one to ask why Paul introduced it, and what end it served. Or, in terms of the minister's own problem, when and for what purpose should a preacher speak of himself in his preaching? For an answer it may be noted (1) that it seemed necessary as an explanation of Paul's deep concern over the situation at Colossae. The truth of the gospel was at stake and, as a minister who had been appealed to, Paul must speak. (2) It would also help his plea, which he was about to make, for the Colossians to know his heart. His apostolic authority, and his clear intellectual presentation of the truth were not enough; he must add to them the argument of his own emotions and attitudes toward the gospel and the Colossians also. The writer recalls an invited criticism which Dr. J. R. Sampey made of a fellow minister who was conducting revival services: "You would not open your heart to us. Sometimes you would come to the point of letting us in and then you would shut the door". Here Paul reveals the rich emotions of his heart, his longing to throw himself into the breach for Christ, his willingness to suffer for their sake, in order that he might win their hearts back to

Christ. His self-revelation was not self-praise but a further argument and appeal for loyalty to Christ.

What now does he have to say about himself as the preacher of reconciliation? In verses 1:24-2:5 he tells us why, what, how, to which end, and in what spirit he gives himself to the churches.

I. WHY HE PREACHED.

"I was made a minister according to the stewardship of God." As a Jew Paul liked to think of the relationship between God and his people in terms of the family. He found it throughout his Hebrew scriptures. The nation of Israel was the family of God, who was sometimes called Husband, sometimes Father. He was the ruler of the household who decided all duties. The same figure enriches the gospel of Christ, whose one term for God is Father; and in some of his parables he used household experiences in which the father is the figure pointing to God. So we find Paul speaking of "the household of faith" and "the household of God" in which, like the familiar head of a Jewish household, saying to one, "Do this," and to another "Do that," assigning one to husbandry, another to trading, another to shepherding, God commanded all to their places even as he would. That was how Paul became a preacher of the gospel. In his household arrangements God had made him a minister of the gospel and of the churches, a witness to the world and particularly to the Gentile world (to you-ward).

He was not his own. He was not a minister on his own initiative, but one of Christ's slaves under divine appointment. He was not a lord over the churches, but a servant,—a *doulos* of Christ, a *diakonos* of the churches. Such was Paul's explanation and defense of himself, and the proper explanation of every preacher of reconciliation. There is a danger today that the ministry will be institutionalized and lose the sense and the reality of divine appointment. It was that high conviction that bore Paul onward in times of adversity, giving to him *humility, courage, joy*, and a *high appraisal* of his mission. "Unto me who am the least of all saints *was this grace given*, to preach unto the Gentiles the unsearchable riches of Christ."

II. WHAT HE PREACHED.

“Christ in you the hope of glory, whom we proclaim.” Everywhere he called his message the good news. To the Corinthians he summed it up in the words, “Jesus Christ and him crucified”. To the Ephesians it was “the unsearchable riches of Christ”. To the Colossians it is “*Christ in you the hope of glory*”. It is always Christ, but in every case it is Christ interpreted on the background of the peculiar need and difficulty. In Colossae he presented Christ on the background of incipient gnosticism. All through the epistle the language of the apostle, now directly, now indirectly, places Christ over against the heresy that was being preached, as the sufficient Redeemer, pre-eminent over all powers, the image of the invisible God in whom dwelleth all the fulness of the Godhead bodily, having in himself alone the power of redemption. Here Christ is called “the mystery which hath been hidden, but now . . . manifested”. The false teachers in Colossae had their mysteries into which they initiated certain ones on certain conditions and by certain concealed ceremonies. Paul, too, has a mystery which has been long hidden, a mystery about which the gnostics know nothing. It was not discovered by man, but revealed by God himself, and given to men that in it they might find fulness of life and fellowship with himself.

That mystery is Christ, so gloriously presented by Paul everywhere, and in this epistle especially in the passages immediately preceding and following our section. Paul preached *Christ* in his glorious Person, the Son of God, our Redeemer. He also preached *Christ “in you”*, a phrase which has a two-fold significance, indicating the universality of the gospel in the inclusion of the Gentiles (“you”), and also the fact of Christ’s indwelling. The Christian message is of a personal, inward and universal religion. In this resides humanity’s “*hope of glory*”. And that too Paul preached. What did he have in mind in that word ‘glory’? It is perhaps impossible for us to say just what were the limits of his thoughts, but we have no doubt of his reference to the Shekinah of the Old Testament, the wonderful brightness which was the presence of God

in the midst. Is he thinking of the Colossians' individual hope of realizing the glorious presence of God with them there in the Church? No doubt, for as Dr. A. T. Robertson says in reference to Paul's word in 2 Cor. 4:6, "Jesus is the Shekinah glory of God and he shines in our hearts so that we see the glory of God in the face of Christ". But Paul was a missionary, and his dream, the hope that he cherished, was more than a personal hope. He cherished hope of beholding the glory of God in the whole Gentile world, his light shining everywhere, redeeming and beautifying and sanctifying. That could hardly have been out of his mind here—the hope that men of all nations should see his glory filling the temple. And, although we cannot substitute the word 'heaven' for 'glory', and Paul did not have the life in heaven in the foreground of his thought, I doubt if it should be excluded, for to quote Dr. Robertson again, "Christ is our hope now (I Tim.1:1) and the consummation will come (Rom. 8:18)". Beyond this earthly life is to come the full experience of his wondrous glory, and in Christ is our hope for the full vision,—within and without, now and forever.

III. HOW HE PREACHED.

The word for 'preach' is '*proclaim*'. It means to tell out with clearness and fulness and openness. "We are no muttering mystery mongers. From full lungs and in a voice to make people hear we shout aloud our message. We do not take a man into a corner, and whisper secrets into his ear; we cry in the streets and our message is for every man" (Maclaren). He proclaimed the gospel. That is every preacher's business, but what does the preaching of the gospel mean? With Paul it included *admonishing every man* with every necessary warning and exhortation, in order to lead to repentance. He faced men with their evils, putting their minds on their sins and needs. No evil, no power that pulls men away from Christ and true character is beyond the range of the preacher's mission. No man is converted before he is convicted, and a man's whole life is involved in his spiritual attitudes. The preacher must probe deep, until he has found the deepest source of hardness and unbelief and fear. He must turn the light on the darkest corner.

No castle that is open to sin, whether domestic, political or economic, must be feared by the rescuer of souls. Is that preaching Christ? According to Paul, yes. See the letters to the Corinthians and the latter part of Colossians out of several examples. We cannot preach Christ and leave sin alone.

The ends of preaching, however, are not gained by admonition and exhortation alone; Paul adds *teaching every man*. The appeal of preaching is to the intelligence as well as to the emotions, and the false distinction that is often made between preaching and teaching is to be much regretted. There are pulpit methods and class room methods of teaching that differ, but teaching is as essential to the pulpit as to the class room. This requires on the part of the preacher an adequate knowledge of the truth and simplicity of presentation, not superficially, not over-simplification of truth that is not simple, but simplicity of statement born of clear thought. Paul's endeavor was to teach *all* men. To preach to the top minds of a congregation is to fall short of that. To use big words is to leave the children out. It ought to be every preacher's ambition to teach *all* men.

Teaching is more than imparting facts; it is the interpretation of facts and the drawing out of the minds of men to love and seek and obey the truth. The immediate results of Paul's preaching were largely due, no doubt, to its inspirational quality; the continuing results were due to its educational quality. The preacher therefore, must give all diligence to teach *in all wisdom*. If that expression of Paul's is in the instrumental case it means that the preacher must employ all wisdom in his effort; if in the locative case it means that all wisdom is the field of his teaching. Certainly he will not stop with elementary teaching, but will go on from first principles to include ever more and more of the truth as it is in Christ. And just as certainly must he employ all wisdom in his endeavor. Preaching has often failed because of the foolishness of the preacher.

IV. THE END OF PREACHING.

"*That we may present every man perfect in Christ,*" is Paul's definition of the preacher's deep desire. He has *every* man in mind. He would overlook none. Ninety-nine out of a

hundred are not enough to satisfy; in the spirit of the true shepherd he must go on until he finds the lone wanderer. How true that was of Jesus in his ministry to high and low, rich and poor, the despised, and the forgotten. And in his zeal for men Paul knew no Jew or Gentile, slave or freeman, man or woman, but labored to the end that all might be one in Christ. The objective is universal. Can the same be said of our preaching to-day? Are all men in our hearts? Every kind and all? What boundaries are we setting about our ministry? Every preacher may well review now and again the real horizon of his work.

Notice also that the intensiveness of Paul's aim equalled its extensiveness: "That we may present every man *perfect in Christ*. In this claim he was not commending himself, but giving his estimate of the gospel, and expressing his own loyalty to the stewardship which God gave him. He dared to accept the ideal of perfection as the end of life, striving and winning others to strive toward the goal set by Christ: "Ye therefore shall be perfect as your heavenly Father is perfect." That perfection meant a fully developed moral personality, without flaw or blemish, without reproof. It was not a merely humanistic moral triumph, but fulness of life through the indwelling Christ. The preacher must be such a dreamer, idealist, if he is to discover the fulness of Christ's power.

V. THE SPIRIT OF PREACHING.

At the beginning and end of our passage particularly, and breathing all through it, the spirit of the preacher shines. In order that he may fulfill his ministry he is willing to suffer. He even rejoices in his sufferings. He sees in them something that gladdens his heart while his back bleeds. For one thing he is suffering on behalf of others, a consciousness which always lightens a burden and pours oil on a wound. Also his sufferings bring him into a closer fellowship with Christ and unite him more closely with the meaning and end of Christ's cross. He interprets them as a filling up on his part of that which is lacking of the afflictions of Christ, not meaning that Christ's suffering on the Cross lacked anything necessary to redemption.

His was a perfect atonement. Nor did he mean that his sufferings were afflictions imposed upon him by the Lord. But there were sufferings to be endured before the final triumph of the gospel. Sin would continue to strike at Christ through his followers, and Paul rejoiced to take his full share of those afflictions for the sake of the Church. At any cost he will carry on for Christ and the Church, and that without complaint.

Therefore he says, "*I labor also, striving*" and again "I strive for you". These are strenuous words, but we have only to read the story of his work to see how true they are. In his preaching, his endurance of persecution, in his physical toil, in his anxiety and prayer he was always toiling and straining in behalf of men. He was urged on by the love of Christ, and by his love of Christ's people, whether he knew them personally or not. With a father's solicitude, a mother's tenderness, and a brother's sympathy he strives for their comfort and goodness, their unity and joy. There is no suffering that he would not endure to save them from the snare of false teaching and to bring them into a full and satisfying understanding of Christ.

Finally, none can miss in this throbbing passage his unceasing glorying in the Great Mystery. Whether Paul is talking about one thing or another this is never out of mind. The wonder of the gospel runs through all his words. And he never forgets that he and Epaphras and Timothy and we are all ambassadors of Christ, stewards of the mystery, preachers of reconciliation, chosen to be such by the grace of God.

Facing Pastoral Problems.

The Method and the Value of the Case-Study.

G. S. DOBBINS, TH.D.

The traditional measure of the minister's ability and effectiveness has long been his power to attract and hold large audiences. The title "preacher" is the familiar designation which indicates to most people in an American community the principal function of the religious leader. On Sunday mornings and Sunday evenings those who are religiously inclined attend the church of their choice primarily to hear a sermon. No doubt the majority of such attendants on Protestant worship services think of the leader primarily, if not exclusively, as a preacher. It often happens that the minister looks thus upon himself, and measures his success largely in terms of the size and appreciativeness of his congregation.

The effective preaching of the Gospel and its implications to a great number of people is a matter of supreme importance. The multitudes need the Gospel message, and he who is able to get it to them attractively and powerfully, thereby securing fruitful group responses, is rendering a service of inestimable importance. There is therefore no thought in this discussion of setting preaching over against personal ministry, but rather to present a somewhat new approach to the age-long pastoral function of dealing with individuals.

I. The Case-Study Method.

The case-study method has in recent years become one of the most popular and fruitful techniques of research. It is enjoyed in many fields of investigation—in the natural sciences, in industry, in psychology, in education, and particularly in the field of social service. Professor Dewey makes this rather extreme but widely accepted statement as to the importance of this method: "There can be no discovery of a method without cases to be studied. The method is derived from observation of what

actually happens, with a view to seeing that it happens better next time.”¹ Professor Crawford thus states the nature and purposes of the case-study: “As the term implies, the case-study has to do with individual persons or situations rather than with large groups or collections of persons or situations. It is a study of individual cases rather than cases in the aggregate. It is more concerned with the individual than with society as a whole. It is interested in discovering what is unique rather than what is characteristic of large numbers of persons or situations. It is more concerned with the exceptional than with the typical. It attempts to discover *everything* that is significant in the life or behavior of an individual person rather than *something* that is significant for all persons.”² What Professor Crawford says about the individual would apply likewise to a group of individuals related to each other as members of a church.

The approach of the social service expert, who claims to have reduced this sort of thing to something of an exact science, is of interest and value to the pastor. Mary Richmond, after having declared that the immediate task of social case work is to deal with questions of restoration to self-support, with matters of health and personal hygiene as well as with the intricacies of mental hygiene, and with the physical and economic aspects of the situation, insists that the fundamental task of the true social work is in the field of personality. “That field is the development of personality through the conscious and comprehensive adjustment of social relationships, and within that field the worker is no more occupied with the abnormalities in the individual than in the environment, is no more able to neglect the one than the other. The distinctive approach of the case worker, in fact, is back to the individual by way of his social environment, and wherever adjustment must be effected in this manner individual by individual, instead of in the mass, there some form of social case work is and will continue to be needed. So long as human beings are human and their environment is the world, it is difficult to imagine a state of affairs in which both

1 Dewey, John, “Democracy and Education” p. 197.

2 Crawford, C. C., “The Technique of Research in Education”, p. 79.

they and the world they live in will be in no need of these adjustments and readjustments of a detailed sort.”³

II. *The Case-Worker's Qualifications and Approach.*

The indispensable qualification of the successful case-worker is genuine interest in and love of people. There are too many ministers who answer to the description of the Scotchman who said of his pastor that “six days of the week he was invisible, and on the seventh incomprehensible.” A recent writer tells of a noted evangelist whom he sought in vain to visit an invalid shut-in. This great preacher was too busy with the preparation of his public message to give time and energy to a lone individual. It is doubtful if he had the mind of Christ in this matter, for his Master more than once turned away from the crowd in order to minister to one lone person.

Mary Richmond cites four fundamental requisites to successful case-work: (1) Insight into individuality and personal characteristics; (2) Insight into the resources, dangers, and influence of the social environment; (3) direct action of mind upon mind; (4) indirect action through the social environment. It is not difficult to translate this technical social terminology into the language of pastoral personal work. The pastor, loving persons as such, and continually studying human nature, must develop insight into the peculiarities, the needs, the problems and difficulties, the mistakes and short-comings, the weaknesses and sins of each individual with whom he deals; he must know the individual in his environment—his home life, his occupation, his companionship, his amusements, his special interests, his temptations; he must then make direct and immediate contact with this individual, bringing to bear all the powers of his personality on the one to be reached and helped; and he must enlist the interest and service of others, to the end that new influences may be brought to bear and that the hurtful elements in the environment may be changed. From what source shall these *insights* come save from absorption in the Bible, constant prayer, and the leadership of the Holy Spirit?

³ Richmond, Mary E. “What is Social Case Work”, p. 98.

The pastor's attitude is of utmost importance in successful case-work. First of all, he must possess a deep and abiding reverence for personality, and commit himself to the proposition of Jesus that every soul is of infinite worth. He will not avoid those who are repugnant to him, for they are the ones who need him most. He will not give up if he does not get quick results, for sometimes success in a given case will require months and even years of patient study and effort. The devoted social case-worker sometimes puts us to shame by the enormous amount of time and energy expended on one individual or family. If such patience and care are exercised in the interest of mere social rehabilitation, how much more ought we to be willing to spend and be spent for the sake of spiritual regeneration?

Of almost equal importance is the case-worker's objective attitude. Failure is almost certain to attend this type of individual ministry if the worker becomes emotional, is easily shocked, is inclined to make difficulties a personal issue, and is too much concerned with praise or blame. This objective attitude does not preclude intense personal interest and concern, but it does demand something of the attitude and relationship of the skilled physician to his patient. Always the uppermost objective is cure, and to this end all else must be subordinate. The religious case-worker is seeking spiritual regeneration, or moral and spiritual readjustment and personalities must not be allowed to stand in the way.

III. A Comprehensive Study of the Individual.

The first step in the case-study procedure is a thorough investigation of the background and history of the individual under consideration. We are not here thinking of people who need a physician. Where the difficulty is pathological the pastor's chief service is to put the patient under the care of a competent physician. The pastor who dabbles with psychiatry is on dangerous ground, and is inviting disaster. What we have in mind is a new type of study of the church membership roll, and of unreached and unsaved individuals in the community.

Any pastor, in going carefully over the membership register of his church, will discover a number of people whose religious lives are evidently poorly adjusted. Some of these seldom if ever attend the services of the church; some are trouble-makers; some are quite evidently unhappy, discontented, diseased; some are "cranks," "peculiar," "hard to get along with"; some are childish, weak, lacking in stability or intelligence. Surely if the pastor has the shepherd heart he will want to lift out the names of certain of these people who belong to his flock but are sick sheep, and devote to them special ministry. A list of unreached and unsaved people of the community will reveal many types of people with special difficulties and barriers between them and Christ. The method of the case-study demands that the pastor set himself earnestly to the task of learning the life history of such of these individuals as he feels the call to reach and help.

Granting that the pastor has at hand superficial statistical information as to name, address, age, connection with the church, family connections, etc., such information as follows should then be carefully gathered:

(1) Hereditary characteristics—peculiarities traceable to father and mother, and grandparents on either side.

(2) Home life—whether congenial or uncongenial, and points at which strain and stress occur.

(3) Occupational life—whether satisfied or dissatisfied with means of making a living, and the special difficulties and temptations involved in this type of occupation.

(4) Recreational life—how leisure time is spent, and what the implications are for spirituality and character.

(5) Social life—whether many or few friends, whether neighborly or unneighborly, whether satisfied or dissatisfied with the community.

(6) Economic status—whether economically independent, dependent, or semi-independent.

(7) Educational status—whether grade school, high school, or college level.

(8) Special interests—hobbies, reading, politics, lodge membership, etc.

(9) Moral life—good and bad habits, attitude toward right and wrong.

(10) Religious life—spiritually minded or worldly, devoted or careless, interested or indifferent.

It should be insisted in this first study that facts be sought without interpretation or inference. The pastor should seek to hold judgment in suspense until as much accurate, unbiased information as possible has been secured on each of these ten points. From this information he should then undertake to make certain fair and unprejudiced inferences. Such inferences will develop from answers to the following questions?

(1) Is the individual badly adjusted and unhappy?

(2) Is his dissatisfaction primarily due to causes from within or without?

(3) Is his difficulty due primarily to ignorance or to moral rebellion?

(4) To what extent are there factors over which the individual has relatively little control—as inherited physical or mental defects, emotional instability, ill health, and the like?

(5) Is the difficulty primarily theological, philosophical, practical or spiritual?

(6) What are the principal causes of strain, stress, unhappiness in the individual's environment?

(7) Are the moral difficulties of the individual of such long-standing and character as to have a strangle-hold upon him?

(8) Through what life interest could the individual best be approached for ultimate religious purposes?

(9) Through what personal influence, or mutual friendship, could an approach be made?

(10) What points of antagonism and friction should be carefully avoided?

The study of a selected group of individuals, following this procedure, will yield invaluable results in dealing with them for purposes of religious adjustment or spiritual regeneration.

IV. *The Case Work Procedure.*

The application of principles of psychology to modern social work has resulted in a technique which has made this form of service a true science. While not claiming that this technique can be translated literally into terms of religious work with individuals, we suggest that there are remarkable possibilities of value in the use of the scientific case-work method on the part of the pastor. Stated in briefest possible fashion, this technique would involve the following steps:

(1) *Make a skillful approach.* This approach would be determined by a careful previous study of the individual as outlined above. The direct subject of religion might have to wait on a number of contacts in which friendly and confidential relationships are being established.

(2) *Get the real difficulty out into the open.* It can almost be taken for granted that the fundamental religious difficulty is not that which appears on the surface. Theological and philosophical difficulties rarely strike as deep down as practical and spiritual difficulties. There is great gain when the individual being dealt with recognizes and confesses the real difficulty.

(3) *Create a desire for help.* It is psychologically impossible to help a person who does not want to be helped. Stimulation should be poured on the individual to make him dissatisfied with the situation as matters now stand, and to desire earnestly something better.

(4) *Remove misunderstanding and obstacles.* What stands in the way of a happy, sincere Christian experience? Sometimes the obstacles are due to plain ignorance as to the conditions of the Christian life; sometimes there are doctrinal and philosophical barriers; much more frequently there are practical difficulties—bad habits, evil companions, wrong attitude toward others, and other types of sin. Many of these obstacles can be overcome through the determination of the individual to surmount or repudiate them.

(5) *Lead to the source of spiritual power.* When all has been done that one human being can do for another, and that he can do for himself, the fact remains that no person can save or spiritually renew himself. At this point the pastor falls back

on what to him is the great reality—the power of Christ, mediated through the Holy Spirit, to do for the individual what he cannot do for himself. Through the power of God, thus appropriated by repentance and faith, the life center is shifted from self to Christ, from sin to righteousness, from self-seeking to the service of others.

(6) *Press for immediate decision and action.* When this stage has been reached, and the power of God thus discovered and made available, it is of utmost importance that definite decision be made, and that this decision be expressed in action. However much of patience there may have been in bringing the individual to this point, the time for delay has now ceased, and grave consequences may follow further indecision. The wayward Christian must be led to definite re-committal, and the one who has never before taken a stand for Christ led to public confession and baptism.

(7) *Enlist in definite service.* There should now follow a definite program of re-education, in a spiritual atmosphere, with helpful companionship, under inspiring teaching and example, to the end that the new attitude may be confirmed as habit, and the new habits integrated as Christian character. To fall short of this step is to ignore the laws of learning and of character growth, and to invite loss of much of that which has been gained to this point.

V. Not a New Method, But An Old Re-Vitalized.

The reader may be saying that there is nothing startlingly new in all this, but that every successful pastor has known and used much of this procedure. This is of course true, and the method is all the more valuable because it is true. What we need is not a radically new method, but a determination to put more emphasis on the Christ-like matter of dealing with individuals, giving to this phase of our ministry something of the scholarly thought that we are accustomed to give to our sermon-making. What a revolution would be wrought in most pastorates if the pastor gave himself with something of the same devotion to the study of his people as he does to the study of books and preaching!

Life Factors and Tendencies.

Education Number.

For the third time we are devoting large space in our January issue to papers read at the Southern Baptist Education Conferences as held at Ridgecrest. It was not intended to make this a permanent practice, nor is it our purpose to do this next January. The papers of this group, prepared for the Southern Baptist Education Association, and introduced by its Secretary, are able and timely. Our Editorial Board were glad to accede to the request of the Association and to use our pages for this purpose. However, we are adding sixteen pages to the normal size of the magazine, the extra expense being borne for by the Education Association. We are sure our readers will find these papers highly instructive and suggestive, one thinks also reassuring about educational ideals and methods.

Except for necessary corrections the papers have not been edited for publication but published as submitted. In the case of Dr. Allen's painstaking paper of research and collation, he submitted four elaborate tables which could not be reproduced in the scope of our pages, and to include them as supplemental charts would involve an expense for which no provision has been made. Dr. Allen invites correspondence with any who may desire to have the tables, which will be highly valuable to those who are concerned with these facts.

Failure?

One hears and reads much these days of the failure of the church, of the failure of religion. "Faithful are the wounds of a friend" and the gibes of an enemy may prove goads to correction and prods to progress. Only, it does sometimes seem that friends of the church expend a good deal of energy on criticism that might more effectively go out into fulfilling the

tasks. All of us who are in the church and for the church must give honest heed to all catalogues of our failure and all exposures of our defects. We should even listen as patiently as may be to the carpings of unfriendly critics—all with a view to correction, consecration, more intelligent and thorough understanding of our calling and fulfillment of our task.

When we have faithfully checked up on ourselves and realistically revised our concepts and our methods we may venture to face all other forms of social life and institutions of salvation and of improvement and ask for appraisal of their success—and failure. This in no spirit of censoriousness; no *tu quoque*; no pot pointing to the soot on the kettle. Our situation needs the fullest service of all the agencies for society's salvation, conservation, and improvement.

Just now no one can say that government, statesmanship, diplomacy are in the pink of condition, commanding ardent admiration or boasting of efficiency.

Industrialism is in such chaotic condition of collapse as to be surviving only by artificial respiration induced by a most costly national pulmotor hastily constructed and poorly co-ordinated.

Banking is confused and impotent, too widely discredited in the minds of the common man by the uncovering of gross criminality in some of its highest seats and by practices which no conscience can condone, for it to function properly.

Nor is education in any position to lay claim to successful achievement or of proved capacity for healing the hurt of our people.

If we get down to the cold facts of honest appraisal isn't the church the least shaken of all our institutions in this hour of social earthquake and disaster? And isn't religion left as at once our chief consolation and our one hope? And if so, this is exactly as it should be. For religion is the saving experience and the church is the institution of deliverance and inspiration.

If we look into the causes of the relative failure of the church we shall find them in its diversion from its proper task and method, by reason of its leaders being deluded by the glamour of

the fictitious success and glory of these other institutions of our social and national life, until the church was 'corrupted from the simplicity of Christ'; and in the fact that its membership is largely made up of the men and the women who were carried away with the delusions of secularism's debauch of prosperity, pleasure and pride.

If the church can now preach repentance, righteousness, godliness, brotherly love, love, it will both save itself and the other institutions that are worth saving. And the church may be still equal to such preaching. But it must first of all repent and bring forth fruits worthy of repentance. A secularized church cannot save the world from secularism, or from destruction.

Book Reviews.

I. BIBLICAL LITERATURE AND LINGUISTIC.

The Moffatt New Testament Commentary. Based on the **New Translation** by the Rev. Professor James Moffatt, D.D., and under his Editorship: Harper and Brothers, New York:

The Gospel of John. By G. H. C. Macgregor, M.A. (Cantab). 378 pages. Price \$3.50.

The Epistle of Paul to the Philippians. By the Rev. J. Hugh Michael, M. A., Professor of New Testament Exegesis and Literature Emmanuel College and Victoria College, University of Toronto. 230 pages. Price \$3.50.

The Epistles of Paul to the Colossians, to Philemon and to the Ephesians. By E. F. Scott, D.D., Union Theological Seminary, New York. 257 pages. Price \$3.50.

The Acts of the Apostles. By F. J. Foakes-Jackson, D.D., Union Theological Seminary, New York, Fellow of Jesus College, Cambridge. 236 pages. Price \$3.50.

The Epistle of Paul to the Romans. By C. H. Dodd, M.A. (Oxon.), Hon. D.D. (Aberdeen), Rylands Professor of Biblical Criticism and Exegesis, University of Manchester. 246 pages. Price \$3.50.

The Epistle to the Hebrews. By Theodore H. Robinson, M.A. (Camb.), D.D. (Lond.), Hon. D.D. (Aberdeen), Hon. D.Th. (Halle-Wittenberg), Professor of Semitic Languages, University College, Cardiff; Sometime Visiting Professor in Old Testament Studies to the Universities of Chicago and Halle-Wittenberg. 206 pages. Price \$3.50.

The publication of this commentary, begun by Doubleday, Doran and Company, taken over by Richard R. Smith and then Ray Long and Richard R. Smith is now continued by Harper and Brothers. In the Editor's Preface we are told that "The idea of the commentary arose from a repeated demand to have my New Testament Translation explained; which accounts for the fact that this translation has been adopted as a convenient basis for the commentary. But the contributors have been left

free to take their own way. If they interpret the text differently, they have been at liberty to say so. Only, as a translation is in itself a partial commentary, it has often saved space to print the commentary and start from it." The general form of the commentary is to provide a running comment on the text, instead of one broken up into separate verses. "The commentary has been written, as far as possible, for the "Greekless," but is based upon a first hand study of the Greek original. If the aim of the writers of the volumes which constitute the commentary was simply to give explanations of Dr. Moffatt's translation of the New Testament, the work has been very well done. There are so many excellent commentaries to-day that a new commentary must justify its publication apart from considerations of the present vernacular idiom. Unless there are new facts of the original language and of the antecedent and contemporary thought that have bearing directly on the New Testament language and thought such facts as would color or affect a large part of a New Testament book, there is no need of new commentaries, but simply explanations in the form of notes on certain phrases and passages. The general value of these volumes lies in the introductions which give concisely the modern hypotheses and theories of the authorship, date, and composition of the writings of the New Testament. But it is discouraging to find scholars falling into a snare of subjectivity. A theory or hypothesis is set forth to account for certain facts, then the theory or hypothesis is used as fact upon which to base another theory which is treated as fact, etc. It has become a vicious practice.

In his introduction (The Gospel of John) Dr. Macgregor, in line with Professor Bacon and others, writes: "We conclude then that the Evangelist was not himself the Beloved Disciple-Witness, but rather a younger contemporary and admiring follower of the latter, standing in much the same kind of relation to him as did Mark, the author of another of our Gospels, to Peter." And so it goes.

The introductions to Phillipians and to Colossians, Philemon, and Ephesians are good. Especially good is the introduction by

Prof. Foakes-Jackson to the Acts of the Apostles; good is his treatment of the books as a whole.

Prof. Dodd in the volume *The Epistle of Paul to the Romans* has very valuable discussions of the meanings of "righteousness", "justification", and "justify" (where they would occur in ordinary English versions. W. HERSEY DAVIS.

Picturesque Word Origins. With Forty-five Illustrative Drawings.

By G. and C. Merriam Company, Springfield, Mass, 1933. 134 pages. Price \$1.50.

This is a most interesting book with the life history of many words taken from Webster's International Dictionary with printed illustrations in many instances. It is literally a book of word pictures. Ambition, for instance, is from the Latin *ambire* to go about, and then to go about for votes, to strive for office or preferment. Candidate is from *candidus*, white, and in ancient Rome a man campaigning for votes wore white. Alas, not all candidates are white to-day in dress or deeds. So inaugurate is the Latin *inaugurare* to take omens; from augur. an official diviner of signs. These are merely samples.

A. T. ROBERTSON.

The Prophets of Israel. By S. Parkes Cadman, D.D. The Macmillan Company, New York. 195 pages. Price \$3.25.

During the last ten years we have had great number of books on the prophets of Israel. In a sense they are all alike in that they use the same material and go back to Kirkpatrick, George Adam Smith or one of the earlier authors. In another sense they are all quite different and a new angle is given to cause us to understand and appreciate these old preachers even more.

Dr. Cadman is first of all a preacher and his approach to his subject is from the preacher's point of view. His knowledge of Old Testament history is probably a bit limited but he has mas-

tered the details of the background sufficiently to make clear to the reader the picture which the prophet tried to present. He is not so much concerned with the analysis of the message or with the teachings of the prophet for our age. He calls his chapters "tributes to the prophets."

He has presented his material in an attractive manner. The language is fresh, vivid and interesting. The pictures are painted in simple, colorful words that help the general reader keep awake.

The illustrations done by Frank O. Salisbury add to the beauty, attractiveness and effectiveness of the volume. He is the famous English portrait painter who has made portraits of the royal family in England and of many illustrious people of America.

The publishers are to be commended for their work in putting out such a handsome book.

KYLE M. YATES.

The Growth of the Gospels. By Frederick C. Grant. The Abingdon Press, 1933. 226 pages. Price \$1.50.

The author in his preface says that "it is the purpose of this book to sum up" "certain of the new developments in the study of the gospels" that have taken place during the past two decades, "and go on from there, attacking some of the problems that remain." "In particular, it undertakes the task of the revaluation of the sources, on one hand, and, on the other, that of studying the finished gospels in the light of their probable provenance (or place and occasion of origin), date, and purpose."

The first chapter deals with the New Testament as a growing literature of a movement, a community—the church. The second chapter is concerned with the conditions and circumstances that produced the Gospels. The third chapter sets forth the method—the steps in the process—by which the sources of the Gospels may be detected and recovered. In the next chapter is given a brief summary of the results of *Formgeschichte* which

precedes the main subject, the reconstruction of the sources of the Gospels. The next chapter has as its subject the structure and purpose of Mark. He groups the contents of the Gospel around twelve or thirteen great controversies. The author does "not believe that 'Mark' was a Jew nor a Palestinian. The sixth chapter deals with the Third Gospel. Streeter's hypothesis of Proto-Luke is accepted and expounded anew. The last two chapters deal respectively with Matthew—"the Ecclesiastical Gospel"—and John.

The book is very interesting, and shows the tendency of source-criticism for the last twenty years.

W. HERSEY DAVIS.

The Four Gospels. A New Translation. By Charles Cutler Torrey. Professor of Semitic Languages in Yale University. 1933, Harper and Brothers, New York. 331 pages. Price \$3.00.

Dr. Torrey's book is interesting, for he is a real scholar although it is far from convincing. But a student of the *Koine*, in which the Greek New Testament is written, receives a jolt on page 238 in Torrey's comment concerning the Greek of the Four Gospels: "Yet all four present the same curious jargon, half Greek, half Semitic." That is the language of one who is unfamiliar with or does not accept the new light concerning the vernacular *Koine* as illustrated in the papyri. There is some Semitic influence on the language of the Greek New Testament, but it is miles away from being "half Semitic". Jesus undoubtedly spoke often in Aramaic and Papias speaks of Matthew writing Logia of Jesus in Hebrew (Aramaic). But there is no proof, in spite of Torrey's conjectures about certain words, that the Gospels in their present form are translations from original Aramaic books. Dr. C. F. Burney tried to prove that in the case of the Fourth Gospel in his *Aramaic Origin of the Fourth Gospel*, but he did not succeed. Besides the Aramaic words retained in Mark and John prove to my way of thinking that the authors are writing in Greek, not in Aramaic. The Aramaic originals as quoted

from Christ illustrates the Greek of the writer. The most that one can say for Dr. Torrey's Translations is that in some cases he may or may not have hit upon the Aramaic words used by Jesus, not the Aramaic originals of the Four Gospels.

A. T. ROBERTSON

The Gospel of the Hellenists. By Benjamin Wise Bacon, Late Buckingham Professor of New Testament Criticism and Exegesis in Yale University. 1933. Henry Holt and Company, New York City. 432 pages. Price \$4.00.

Bacon was indefatigable in his study of the Johannine problem, always militant and always confident. In his *Introduction to the New Testament* (1900) he recognized three hands in the Fourth Gospel (1) The "Witness" or the Beloved Disciple whom he identified with the Apostle John, the son of Zebedee; (2) The "Elder" who reported the Apostle's testimony; (3) The "Compiler" who wrote the appendix and arranged the book as we men have it. Bacon was sure of his solution. But in 1910 appeared his *The Fourth Gospel in Research and Debate*, in which he is "scornfully polemical" against the Johannine authorship and drops the Apostle John as the Witness and the "Elder" (the so-called "Presbyter John") as the reporter. Now there appears an Ephesian who in the early second century visited Jerusalem and wrote the body of the book which was revised by a "sedactor" in Rome about A. D. 150. All this is just as infallible as the former view in 1910. And now comes the new infallibility in 1933. This time the famous "Ephesian Elder" appears as a great "Hellenist", a man of genius though entirely unknown, this great unknown, whom Bacon pictures "in his own native greatness" and "as a prominent leader of the churches of Asia in this critical generation," who has left not a trace of his personality on that generation! This is dogmatic speculation again like that which led James Denney to say "that, if 'John' is anything like what Bacon thinks, the less we trouble ourselves about him the better." Bacon really

thought that his "guess" was better than the note in the Appendix (John 21:24) to the effect that the Beloved Disciple, the Apostle John) wrote the Gospel. One can forgive his assured self-confidence in his own guesses, but it is hard to overlook this fling at the Apostle John: "The real John had no more to give him prominence during his lifetime than we should expect from his Galilean antecedents. Only the fact that he had been amongst the first of the disciples of the Lord, had remained a 'pillar' of the church in Jerusalem, and had shared with him the fate of martyrdom, serves to bring him dimly within our view" (*Gospel of the Hellenists*, p. 33). That is "within the view" of Bacon who died obsessed with his unknown "Hellenist." But he has not removed the Apostle John from his secure place in Christian history as the author of the Fourth Gospel.

A. T. ROBERTSON.

The Original Jesus. By Otto Borchert, D.D. Translated by L. M. Stalker. 1933. The Lutterworth Press, 4 Bouverie Street, E. C. 4, London, England. 480 pages. Price 12s. 6d net.

The German title of this book is *Der Goldgrund des Lebensbildes Jesu*. The book had to wait sixteen years before it found a publisher, having been offered and rejected ten times before it was accepted. But the Great War opened the way for it and forty thousand copies have been sold in Germany and it is now translated into Dutch, Danish, Swedish and English. The English translation is by Miss L. M. Stalker, daughter of the late Dr. James Stalker, of Aberdeen, Scotland. Dr. Borchert was driven by Strauss's *Life of Jesus* to make an independent study of the Gospels, and the result is this remarkable book which cuts the ground from under most of the sceptical scholarship which seeks to explain the picture of Jesus on purely naturalistic grounds. He shows how Paul's saying about the preaching of the Cross being a stumbling block to Jews and foolishness to Greeks is borne out by the Gospels. Jesus is there pictured as an offense to his friends as well as his foes, as wholly out of

line with the current Messianic anticipations, as so utterly different that he could only be drawn in the Gospels from life, not by any human artist. His book is a fresh and powerful apologetic for the deity of Christ, including the Virgin Birth and Resurrection. It will reward any one to read carefully this able and candid presentation of the facts about the Jesus of the Gospels, the Lord and Saviour of men.

A. T. ROBERTSON.

Greek Papyri of the First Century. By W. Hersey Davis. New York, 1933. Harper and Brothers. 84 pages. Price \$2.00.

This book, which is designed to introduce students of Greek, especially of the New Testament Greek, to the Greek papyri of the first century, is published on the occasion of the seventieth birthday of Dr. Archibald Thomas Robertson as a tribute to the signal success of that distinguished scholar in the field of the Greek New Testament.

The author is happy in the selection of his material and in the manner in which it is presented.

A well chosen Bibliography is followed by a brief Introduction, in which much valuable information is succinctly given. A valuable index of Greek words is appended.

Of the twenty-one selections from the papyri several are letters which have genuine human interest. On every page the discerning student discovers the marks of a born teacher. I found it a delightful task to read the book straight through. The notes on the Greek texts often throw light on passages in the Greek New Testament.

Dr. Davis is at home with the Greek papyri, and he has produced a scholarly and attractive introduction to the study of the papyri of the century in which the New Testament books were written.

JOHN R. SAMPEY.

II. MISSIONS AND HISTORY.

The Meaning and Truth of Religion. By Eugene William Lyman. Marcellus Hartley Professor of The Philosophy of Religion, Union Theological Seminary, New York. Charles Scribner's Sons, New York and London, 1933. 468 pages. Price \$3.00.

No one is likely to question the judgment of the Religious Book Club in offering this as a first choice. Truly it is one of the most important theological studies to be published in a generation. Since Ladd's *Philosophy of Religion* and Fairbairn's *Philosophy of the Christian Religion*, there have been vast changes in the thought patterns of all our culture, and radical upheavals in our entire civilization. Old things have passed away. God is saying to all who have ears to hear: "Behold I make all things new." There have been many worthy essays in the field of the Philosophy of Religion, taking account of the new features of our world facts so rapidly coming to view in an age intoxicated with scientific interest, and using the new knowledge the better to keep alive the sense of God in our rapidly flowing life; even as there have been repeated attempts to dismiss God, in any personal and apprehensible experience, from the universe of thought.

Our debt is great to a number of thinkers who have helped with reassuring insights and reasons in a period of questioning. It was time for some one to draw upon all these contributions toward a new philosophy of reality that would restore for earnest souls a basis in thought for that soul sense of the divine which men can never lose for long. We needed a critical analysis of various proposed interpretations and a synthesizing of their truth into a system that would at least afford ground for going on to a truly workable interpretation of Reality in relation to the world order. This is what Dr. Lyman has done in a masterly way. He has outlined for us philosophy of nature, of man, of history, of religion, and has passed in review the chief theories in each field that are to-day offering solutions.

In it all the author is frankly a herald of truth. His message is for him a gospel. He is, in the deepest sense, an evangelist in behalf of religion.

It is quite impossible within the limits of this review to give any adequate sketch of Dr. Lyman's system and of the processes through which he elaborates it. Two or three quotations may suggest his thought.

"Our point of view throughout has been the quest of the conditions under which religion is able to function creatively in human life. Religion is bound to undergo further development, and we should look to the philosophy of religion to bring the guidance to that development, in order that religion may be brought to bear on our deepest human problems, and may fulfill its essentially prophetic function in relation to life as a whole" (p. 232).

" . . . the whole of physical nature is most rationally conceived as being grounded in the activity of a World-Spirit." (Panpsychism, plus) . . . mechanism is to be subordinated to ideas of emergence, purposiveness, creativity." "So vast a process of cosmic evolution requires the conception of a creative purposeful World-Spirit as its ground." "But for the right understanding of this working of God we need to think of his all-embracing purpose toward the supreme values as interacting with finite centres of activity throughout the scale of emergent evolution." "God should be thought of as transcending the evolutionary process at the same time that he is immanent in it" (pp. 314-16).

"Belief in God, then, as a Cosmic Mind and an Eternal Creative Good Will is not a mere leap in the dark, a venture into the unknown, a 'betting of one's life,' a working hypothesis. It receives rational justification from the synthesis of man's total experience, when moral and religious experience are integrated with our experience of nature and of history." . . . "the cosmic problem cannot be solved apart from a living consciousness of God as the Great Companion which bears fruit in moral creativity." God's great aim is the creating of a Beloved Community. "The dynamic of a living faith, then, needs to be

brought into organic relation with the standard, the method and the diagnosis on which the Beloved Community depends." "A faith which discovers that the transcendent God, who is the ultimate creative ground of the universe and whose inherent nature is Truth, Beauty, and Goodness, is also immanent in human aspirations and idealistic strivings and is most fully manifested in human personalities completely dedicated to the building of the Beloved Community, cannot be other than the supreme, spiritual dynamic." (pp. 455-6).

It is a pity to have to pass over the reviews of Whitehead, Wieman, Troelsch, Hobhouse, Sellars, Barth and Bruner, Bergson, Brightman and the rest. Indeed the range of "modern thought" is traversed from all directly pertinent angles. No major problem is neglected.

I do not at all wish to make the impression of blindly accepting Lyman or of being led captive by him. At a number of points I raise questions and would take issue, usually by way of amendment or elaboration.

I am not at all prepared to agree with his pressing contingency to the point of definitely limiting God's foreknowledge. His related thought of releasing God from space limitation but holding him to time subjection does not seem to me to be well wrought out. There are consequences of his reasoning to which he seems to be blind.

Lyman has made fine use of the new cosmology in preparing the way for and demanding a new theism; the main lines of which he has sketched with masterful grasp. Just why he did not go on to a new and better interpreted personalism I fail to see. He points out defects in the personalism of Brightman and Knudson, clearly enough, but does not attack the principle of this philosophy. He should have dealt with it in principle, as he does with most systems he introduces. Personalism really seems to be Lyman's philosophy; yet he never comes to any articulate statement of it.

I am especially disappointed with his handling of Jesus Christ. He uses the term, and even the single term Christ. This last he should not employ for he nowhere uses the concept of the

Christ and his treatment would require modification—all to the good for it—to find place for it. He really seems to know only Jesus. He comes near to the Redeemer, in Christ Jesus, in both chapters XIII and XVII. It is really difficult to see how he escaped him in the closing pages of XIII (pp. 344-6). There is but one explanation, so far as I can see. Like so many present day teachers he has accepted the God of Jesus so fully and thoroughly as to find no need or room for a Mediator. Revealer, yes; but with the revelation the Redeemer seems uncalled for since God is himself redemptive. Instead of agreeing with Paul that "God was in Christ reconciling the world unto himself", these teachers seem to read 'God was in the cosmic and historic process reconciling mankind unto himself.' Having seen the glory of God shining in the face of Jesus Christ they proceed to look at history in the light given in that face and forget him who is the Light of men and the Light of the world.

But let no one think that Lyman forgets sin. Nothing in the entire discussion surpasses his insistence on ethical dualism. It negatives and makes irrational all other dualisms, even including that of the Crisis Theology.

W. O. CARVER

The Citadel of Beth-zur. By Professor Ovid R. Sellers, Presbyterian Theological Seminary, Chicago. The Westminster Press, Philadelphia. 92 pages with maps and illustrations. Price \$1.00.

We extend congratulations to Dr. Sellers and his associates on this preliminary report of the first excavation conducted by the Presbyterian Theological Seminary, Chicago, and the American School of Oriental Research, Jerusalem, at Khirbat et Tubeiqā in Palestine. For the first time we have available an accurate picture of the cultural development of one of Palestine's principal fortress cities whose history, beginning about 2,000 B. C. and closing at the end of the 2nd Century B. C., embraces three of the most stirring periods in Hebrew life, viz., the invasion under Joshua, the disruption of the United Kingdom under Rehoboam, and the gradual introduction of Hellenistic civilization which produced the Maccabean rebellion.

Situated on the Beersheba-Hebron-Jerusalem highway, Bethzur was strategic in the military, economic, and social life of the country. It now appears in fact that the city stood at the head of a buffer district designed to hold back the antagonistic cultures represented in turn by Philistines, Greeks, and Idumeans. While the Old Testament narratives reflect something of Bethzur's importance, the excavators have succeeded in illuminating the records and in bringing to the surface conclusive evidences of other conditions of which we had no knowledge. Though all of the details are not known, Bethzur was apparently involved in the abrupt expulsion of the mysterious Hyksos people from Egypt about the close of the 16th Century; that during the Maccabean wars, the city was captured by the Syrian Forces who converted it into a constant menace to Jerusalem and the southern interior of Palestine. It was in the Hellenistic period that Bethzur reached the height of its glory. The discovery of this bit of information made possible a revised evaluation of Greek influence in Palestine long prior to the outbreak of the Maccabean struggles against Syrian Hellenism. Since very little of the Hellenistic pottery of Palestine has been published hitherto, the excavators have made a splendid contribution to the knowledge of this particular period. It will probably be shocking to students who have followed the progress of Hellenism in Alexander's Empire, to be informed that Alexander did not introduce Greek culture into Palestine, that from the early part of the 5th Century B.C. Palestine was dominated by the Greeks. The evidences of Persian domination in Palestine following the restoration are practically negligible.

It is the opinion of Dr. Sellers that we have probably erred in "ascribing the coins with 'in the fourth year of the redemption of Zion' to Simon." The arguments, though generally accepted, "have not been at all conclusive from the standpoint of style or epigraphy. The lack of these coins at Bethzur, Marisa, and Gezer (outstanding Maccabean strongholds), makes it certain that these coins belong to the First Revolt, 69-70 A.D." It is clear that more light is needed at this point.

The reviewer had the privilege of visiting Bethzur when

the excavations were in full swing and of observing the zest and thoroughness with which the work was being done. Thrice welcome is the Presbyterian Theological Seminary in its active and generous participation in the recovery of Biblical backgrounds. One finds great delight in contemplating the increasing usefulness of Professor Sellers and his associates in this special field of scientific investigation for the sake of an appreciative understanding of the Scriptures. May the future hold even richer rewards. Meanwhile our thanks for the splendid piece of work just completed.

J. MCKEE ADAMS.

The March of Faith: The Story of Religion in America Since 1865.
By Winfred Ernest Garrison, 1933. Harper and Bros. Price \$2.50.

This is in most respects a great book. It is written by an author who is always interesting and who has tarried long in the study before coming out into the publishing room. The dates chosen are especially attractive for the student of history, and the materials gathered are of a high order, with generally, a keen and sympathetic discrimination for final selections.

The twenty chapters of the book are naturally, of varying length, interest and worth. The first nine chapters are the best, and of the remaining eleven, Chapter ten, "The Church Discovers the Human Race," is the weakest; fortunately, it is short. One believes there is too much devoted to Roman Catholicism in this sort of book, and too limited a range utilized in making estimates of the great Denominations. One feels that there is too much "local coloring" at times, as well as "special pleading" for unionism, modernism and the variously estimated and much overworked term, the "Social Gospel" in spite of excellent disinterestedness most of the time. One listens in vain for a plea for the Gospel of Christ.

But the chapters are rarely too long and there is just enough repetition to keep one anchored as one is carried delightfully through the vicissitudes of the *Onward* march of the various denominations since 1865. There is constant interspersing of con-

temporary history and an unusual fitness in the linking of national events to the main purpose. This adds, not only interest but real value to the whole. This connected, moving story is so interestingly, even if at times, not objectively, told that the reader will find himself staying easily to the end. It is a book one will enjoy keeping company with for long periods, and will richly repay many readings and frequent references.

F. M. POWELL.

"First To Go Back," An Aristocrat in Soviet Russia. By Irina Skariatine (Mrs. Victor F. Blakeslee.) The Bobbs-Merrill Co., Indianapolis, 1933. 316 pages. Price \$2.75.

When the first member of the titled nobility of the old Russia goes back to visit the new Russia it is something worth writing about. And to be able to write without bitterness and prejudice is an achievement that constitutes the chief qualification for describing the trip to non-Russians. That the former Countess Irina Wladimirovna Keller was able to do just that is evident to the reader from the first few pages on through the book. It was the triumph of patriotism over family feeling. Her father and mother were killed in the revolution, and now she visits the Russia of the Soviets with no sign of bitterness or desire for revenge, but with something of the philosophy of patriotism that the man in the South has, although his parents suffered and died in the cause of the Confederacy. For that very reason her story, which is distinctly favorable to the Soviet experiment, is more convincing to the detached reader than the average book. One would not suggest that it is communist propaganda, and yet the Soviets could not put out a book that would cultivate a more wide-spread spirit of sympathy for Russia in her present struggle.

It is written in a simple and easy style that is rather gripping. Of the score or more books that I have read on Russia this one held my interest most tenaciously. It presents no theory, offers no brief, brings no charges; but simply tells the

story of the trip made through Russia by one who loves the country and the people, overlooks the faults of her countrymen and rejoices in whatever good they are able to achieve.

H. W. TRIBBLE.

Oriental Windows. Arresting Missionary Stories. By George A. Huntley, M.D. Philadelphia, 1933, The Judson Press. 156 pages. Price \$1.00.

Dr. Huntley is an Englishman, graduate of Spurgeon's College and later of American Medical colleges. He has spent thirty-five years in missionary service in China. At present he lectures on Missions in Andover-Newton Seminary and other institutions, and popularly as demanded.

In this book of a hundred and fifty pages he has given us more than a hundred missionary stories, many of them out of his own experience and observation. They range in length from half a dozen lines to (rarely) two pages. With each story is quoted a text from the Bible. Nineteen Chinese proverbs are quoted—in a sort of appendix—each matched with a saying from our Bible.

The stories are good and usually well told. It is a valuable volume.

W. O. CARVER

History of the Baptists in Norway. By Prof. Peder Stiansen, Ph.D. The Blessing Press, Chicago, 1933. 176 pages. Price \$1.50.

Practically nothing of worth existed in English concerning the life and struggles of the Baptists in Norway, until the completion of this remarkable little volume by Dr. Stiansen, who is not only a Norwegian, but became a Baptist in Norway before coming to this country. Here he began anew a career that has brought him rapidly forward as one of the great scholars and teachers of the age.

However, Dr. Stiansen has not only continued in his Baptist faith as he advanced in learning and position, but he has also

kept in touch with his native Norway, getting stimulation and strength from them, as in turn he has placed at the disposal of Norwegian Baptists the best results of his studies and accomplishments.

In this "History of the Baptists in Norway," we discover the accuracy of the scholar, the style of the master and the sympathy of a friend and kindred spirit, so blended as to form both the adequate history and the thrilling story. Difficult as are the "names", towns or persons, for the average American reader, yet the story is so fascinatingly told that again and again one realizes that "Truth is more compelling than fiction." This is really a great book by any standard of measurement, and easily becomes the classic on Norwegian Baptists for the English reader.

F. M. POWELL.

Whither Asia? A Study of Three Leaders. By Kenneth Saunders, Litt.D., Author of "The Heritage of Asia", "Epochs of Buddhist History", etc. New York, 1933, The Macmillan Company. 221 pages. Price \$2.00.

Dr. Saunders is widely known as a first rank student and authority of matters Asiatic, and especially of Buddhism. The present study of Gandhi, Hu Shih and Kagawa is prefaced by an *Introduction* comparing and contrasting the histories of their countries and emphasizing the place of personalities in the making of history; and the study is then concluded in a brief chapter on "*The Modern Spirit and the Ancient East*."

The studies of these three foremost leaders of Asia is at once critical and thoroughly appreciative. One sees the strength and the limitations of each of them, in his national setting and in relation to the ideals that make for national and racial evolution. Throughout it is recognized that "as it is the personality of the three leaders which has arrested the attention of their people, so it is the personality of Jesus, so universal in its appeal, which has arrested the attention of these leaders." Without obtruding the fact, and without any detailed analyses the na-

ture and extent of the reaction of each leader to Jesus is shown, and the bearing of this on his leadership of his people. The three represent different ideals. They are prophets really of different gospels. The future of Asia depends on the measure in which the peoples of Asia take this, that or the other road for which they are the chief evangelists, or, let me add, whether they shall find the Way of the Truth and the Life.

Thus it can be seen that here we have a book of primary importance for students of humanity and teachers and preachers of the Kingdom of God.

W. O. CARVER.

A History of the Christian Church. By L. P. Qualben. Thos. Nelson and Sons, 1933. 590 pages. Price \$2.50.

This single volume is a "Veritable Thesaurus" of historical information. One does not read far till convinced that the author has tarried long with the sources and with much of the best of contemporary writings. In these few pages one marvels at so much Church History, and yet the avoidance of "a mere outline." It is a complete story, with great carefulness for accuracy, and a minimum of special pleading.

One wishes that the paragraphs had been broken up more often, that suggestive "headings" had been more frequent and that the Anabaptists had been presented in the light of modern discovery instead of in the traditional way, handed down from Luther, Zwingli, Calvin, etc. About *four* pages are given to them as compared to *two hundred* to the Lutherans! One misses a discussion of the Paulicians and feels that the usual over-emphasis upon Western Christianity prevails. One feels also that the use of terms, even in the early sections, is medieval, e.g. the term "pope" is applied to the bishop of Rome, long before there were popes. The term "sacrament" is used throughout to apply to baptism and the Lord's Supper, and "bishop" in the later sense is used quite early.

The sections dealing with American Christianity are, perhaps, the best parts of a great book. Some day, however, one

hopes, church historians will deal adequately, even fairly, with the great "Southland" in the United States, especially, in relation to Baptists, Methodists and Presbyterians!

A feature of the book is that it is brought right up to date, and satisfying indeed is the *sympathetic* scholarship which pervades the whole. The author loves the church and is a humble, consistent follower of its Founder. His aim is thus much bigger than simply setting forth the main facts which have occurred in the long and devious course of the Church—he *does* that—but in showing, in an appealing way, the career of Christianity itself.

In many, even most, respects, this will supercede most single volumes on Church History. Both the student and the scholar will want this volume. One does not need to be told that the author is a scholar and a *teacher*. The scholar alone could never produce this book. Doubtless, years of study, research and experiment have served to produce this volume, but its production is a crowning achievement at any cost. F. M. POWELL.

The Never Failing Light. By James H. Franklin, LL.D. New York, 1933. Missionary Education Movement. 201 pages.

The great hearted foreign secretary of the Northern Baptists for China and Japan, has produced for the M. E. M. a study book for the present situation so timely and so able that I recently heard a professor of Missions in a Presbyterian Seminary, himself formerly a missionary in the Far East, commend it to a large interdenominational group of ministers as the very best book for meeting the needs of the hour in the field of foreign missionary education, and for reassurance about the cause of missions.

Combining facts and philosophy, affirmation of unchanging need with its only answer and free adjustment of method to changed and unchanging conditions, broadest human and Christian sympathy and brotherhood and loyalty to the redeeming God in Christ Jesus, Dr. Franklin keeps the reader throughout

in close contact with the appealing opportunities, the life-giving power, the release-giving freedom of "The Never Failing Light" shining into human darkness in all lands and all phases of our life.

There pulsates throughout a passion for God's love seeking human rights and realization in every form of our life, social, economic, civil. All race and class and national and religious walls of separation, limitation, repression and conflict are exposed in their vicious ugliness as the light is turned upon them. It is a ringing, but reasoned call to brotherhood of humanity under the Fatherhood of the one God through the Gospel of his Son.

W. O. CARVER.

The Christian Mission in the Modern World. By William David Schermerhorn. New York and Cincinnati, 1933. The Abingdon Press. 360 pages. Price \$2.50.

Dr. Schermerhorn has given us a vast array of the more important facts of Christian Missions in a racy style which completely relieves what otherwise would sometimes seem hardly more than catalogues of facts.

Part I, in two chapters, gives a general sketch of the rise and expansion of Christianity to the rise of the Modern Missionary Movement, to which in turn the body of the volume is devoted, less than forty pages being devoted to the period prior to 476 and "the Evangelization of Europe."

The plan, then, is to take the world by geographical sections, give a summary survey of the general facts of history, races, religions, social conditions; then a quick outline of Christian contacts to the Modern period and then the outline of the chief facts in the Modern efforts and progress. Within its limits it is well done and will be extremely useful. One will find it good for ready reference on missionary matters in every part of the world. It does not undertake to be a complete history. It deserves wide popularity which will mean great service to the cause of Missions.

W. O. CARVER.

The Southern Baptist Handbook for 1933. By E. P. Alldredge, Sunday School Board, Nashville. 416 pages. Price, Paper 50 cents.

It really is sufficient, simply to announce that the Handbook is published. If ever there was a "Demon for Details" Dr. Alldredge is *it*. He has not only improved on the former issues of these remarkable volumes, but everything is brought "up to the minute." There is often more information on a single page than could be found elsewhere in several volumes. The *facts*—and myriads of them—that we want to know and use are here and available. To review it adequately would be to reproduce the book. One merely mentions that the Handbook is now available, and calls attention to the almost unbelievably amount of toil and extreme care necessary to produce so much compact material. By all means get the Handbook for 1933 if you haven't it already.

F. M. POWELL.

Church Union in Canada, Its Causes and Consequences. By Claris Edwin Silcox. The Institute of Social and Religious Research, New York, 1933. 493 pages. Price \$3.00.

So large a book and so recently received and on so important a subject, demands *mention* in a quarterly publication, even when a review is impossible for lack of time. The purpose of the research which resulted in this book, was to obtain a truly historical account of the union of the three denominations in Canada, and based upon the facts, to give a disinterested estimate as a help and warning in future attempts of the same sort. So far as one has gone, the author has kept strictly to his task, and one feels on every page as being in "safe hands." One has not felt in reading about one fifth of the book that he was being urged into "union" nor memorialized to refrain. The Introduction and chapter one, "Canadian Backgrounds," are quite worth the price of the book. The book is composed in three parts. Part One—Background, in five chapters. Part Two, Negotiations for Union, 1902-1925, in five chapters. Part

Three, Aftermath, 1925-1932, in six chapters. There are six Appendices and an Index, besides twenty-eight "Tables" scattered through the volume as needed for reference and information.

F. M. POWELL.

III. SOCIAL AND HOMILETICAL.

In Place of Profit. By Henry F. Ward. Scribner's. Price \$2.50.

For a long time Harry F. Ward has been an outspoken critic of the profit motive. In his book, "Our Economic Morality," he examines the profit motive in the light of the ethical teachings of Jesus, and comes to the conclusion that we cannot be Christian and cannot hope for a harmonious and progressive society as long as this motive is made the heart of our economic life. Seeing other motives already operating in various spheres of our western life and in various degrees he believes it possible for society to be reconstructed on another and higher principle. Profit is not the only adequate social incentive.

In Russia the profit motive has been outlawed. What has been put in its place? And how is it working? With what economic success and with what success in the thinking of the people? These are some of the questions which Dr. Ward seeks to answer in this book. This is no brief for Communism. The author does not speak his whole mind in the Russian experiment. The book is not a criticism, but a report and interpretation of what the author saw and heard as he mingled with all classes over a period of many months on this point of motives, methods and attitudes. It is a remarkable and most interesting story. The preface discloses the rather free co-operation of leaders and certain organizations interested in the relation of Russia to the outside world. Also it is to be observed that although difficulties and failures are noted the successes are emphasized. Nevertheless, the vast amount of first hand material from many parts of the country and all classes of people sheds new light on

the Russian situation and the Russian mind. These achievements in co-operative organization cannot be denied, and they have been reached without the profit motive. The profit motive is not the only successful incentive to industry. This evidence and conclusion does not lead necessarily to an acceptance of the Russian way. A balance sheet of the total situation would reveal other facts and movements which, unless repented of, will make the non-profit method in Russia as futile as the profit method in America to bring society in the day of justice and peace and righteousness.

Dr. Ward assembles his materials under five heads: (1) *Shifting Incentives*"; (2) *"The Initiative of the Masses"*; (3) *"New Forms of Control"*; (4) *"The Urge Toward Unity"*; and (5) *"The Idea and the Ideal"*, this last being an expression of the philosophy of communism.

J. B. WEATHERSPOON

The Service of Christ. By David Christie. Revell. Price \$1.25.

The high praise given this little volume by Dr. John A. Hutton is not extravagant. He says, "I simply want to say that I do not know any book on the Christian ministry which I would place higher than this. . . Dr. Christie has shown the insight and simplicity of genius." There are four chapters: *"The Motive"*; *"The Message"*; *"The Temptations of the Ministry"*; and *"Tomorrow."* In the first chapter, which is addressed to youth, the author testifies to four great gifts of Christ which laid upon his heart the necessity of preaching: "A world I can live in; a work I can live for, a self I can live with; and a Master I can die for." Upon these four gifts as an outline he gives a most gripping presentation of the ministry as a life work. In his discussion of the preachers' message he mentions two focal points in his "homiletic orbit." The first is what Jesus says about *judgment*. "Preaching which has drifted away from divine judgment will inevitably produce superficial people, irresponsible people, bored people. So long as we are called upon to speak to sinful men we must speak of righteousness and

judgment. And when we fail so to speak, men deep down in their breasts know us to be traitors to the truth." The other focal point of the message is God's love. "There is a greater triumph than to make a sinner wretched, and that is to make a sinner righteous."

With a directness and pungency that one cannot escape the temptations of the preacher are discussed—the temptations to recline, to shine, and to whine. The understanding and sympathy of this chapter regird one with energy, humility and courage. In the last chapter the days ahead are seen as a conflict, the toughest that Christianity has yet faced. The preacher more than ever will be in need of all the brains he possesses, but the conflict will not be finally decided in the intellectual arena. "The real fight will be against the spiritual and intangible and malignant forces of evil, which have entrenched themselves in modern life. Christianity will have to meet the challenge not in the region of speculation, but in the region of practice."

This would be a fine book to place in the hands of the Christian youth about to graduate from college and facing the question of his work. It ought to be read by every pastor.

J. B. WEATHERSPOON.

God's Power for Me. By Christian F. Reisner. Revell. Price \$1.50.

Believing that "the only way to invigorate the Church is to recover a power like that of Pentecost" Dr. Reisner, pastor of Broadway Temple, New York, has written to show how that power can be regained and kept. There are seventeen chapters in which he draws not only from his own experience and thought, but from innumerable other sources. One has rarely read a book in which there were more quotations to the page than one finds here. In fact one often wishes the author would say it himself, feeling that the references to others' thoughts interrupted more than they helped. However, the heart of the book is warm, and it presents a much needed message for the day.

J. B. WEATHERSPOON.

He That Cometh. By Geoffrey Allen. Macmillan. Price \$1.35.

Seeking and Finding. By E. Macmillan. Harpers. Price \$1.50.

The Oxford Groups (or, as the sponsors prefer, the First Century Christian Fellowship) have been the subject of much discussion in America. One's ideas concerning the movement, if he has not come into personal contact with its leaders or attended its meetings, will vary according to the accounts he happens to see in the papers which have carried extravagant praise and extravagant criticism. In these two volumes one may get a first hand interpretation of its spirit, and an example of its influence upon the preaching of at least one minister.

In "He that Cometh" Mr. Geoffrey Allen, Fellow and Chaplain of Lincoln College, Oxford University gives an exposition of the underlying principles and methods of the Groups in what he calls in the sub-title, "Essays on the Message of Jesus and Present Day Religion. In two chapters he deals with Christ's call to absolute surrender. The third chapter, "As Babes" discusses the need for spiritual regeneration; the fourth with the necessity of conceiving of all of life as a stewardship to be committed exclusively to Christ's ends. The fifth chapter, "Under Orders" takes up the subject of guidance, upon which the Groups have put great emphasis, and for which they have received considerable criticism because of their methods of ascertaining the Divine will and the "trivialities" which they often play up. Another chapter deals with the confession of sin, or the "sharing" of the experiences of sin and forgiveness with others. Here again because of the prominence of sex stories here and there is the basis of much criticism. Other chapters set forth the attitude of the Groups toward social reform and the church. Many will be glad to get this impressive testimony concerning what "has been learnt in fellowship with other disciples in the Oxford Group Movement."

"Seeking and Finding" is a collection of sermons by Dr. E. Macmillan, a Presbyterian pastor and professor of Philosophy of Religion in the University of Pretoria, South Africa. He testifies to an awakening, which he calls a "Holy Ghost

Conversion," which came to him through the witness of the Oxford Group. These sermons were preached after that experience and are published as a fruit of it. The emphases of the Movement are evident in the titles, as for instance, "Leaving the Good for the Best", "The Fear of Spiritual Change", "The Danger of a Great Experience", "Can We Pay the Price?" "The Church a Fellowship." There is a strong evangelical message in every one of the eighteen sermons. In this volume, and in the first also, is a message not at all new or strange to the pulpits of our land. And one may say that if we have here the heart of the Oxford Group Movement, and we need not doubt it, it is sound at the heart. J. B. WEATHERSPOON.

Increasing Christhood. By Robert Norwood. Scribners. \$2.00.

The Hiding God. By Robert Norwood. Scribners. \$2.00.

These are the last volumes from the pen of the celebrated preacher of New York City. The former was published just before his death last year; the latter, a book of sermons, was prepared for publication by him, but is only recently off the press. Dr. Norwood was a mystic and a poet, and it was in the mood of such that he preached and wrote. His use of the word 'Christhood' for Christlikeness is an example of his way of thinking, that is, of Christhood as a principle of life and of spiritual achievement by which men identify themselves with Christ. There is much in the first volume to invite question and criticism, but there is a lofty spiritual aspiration, with an emphasis upon the reality of the Divine power awaiting man's faith, that is only uplifting.

The volume of sermons is representative of the kind of preaching that drew multitudes to St. Bartholomew's Church. They magnify the love of Christ, the presence of God, the inwardness of religion, and are enriched by imaginative insight into human life, as well as by a simple and direct application of truth to the everyday problems and temptations of Christians. One would call attention with special appreciation to the ser-

mons on "The Love of Christ", "The Spirit of Prayer," "The Democracy of the Spirit," and the final chapter on "The Place of Mysticism in Religion." Both volumes portray the spirit of the preacher who sits very lightly to the dogmas of the church in which he preaches, and whose emphasis on inwardness discounts the value of theology too freely.

J. B. WEATHERSPOON.

The Way to Pentecost. By the late Samuel Chadwick. Revell. Price \$1.25.

This is the last volume from the pen of Samuel Chadwick, who for many years was one of the best loved among English preachers. His subject is the one which was central in his preaching,—the Holy Spirit and the spiritual life. The teaching of the Scriptures, his own experiences, and the observations of a long ministry are drawn upon for the message which burns in the writer's heart as he seeks to open for us the way to Pentecost. There is much repetition, which may be excused by the fact that the various chapters were selected by an edition from manuscripts left by the author. In the freshness and variety of approach which one finds, one is reminded to remark that no preacher should feel that he has finished a subject when he has preached one sermon on it.

J. B. WEATHERSPOON.

"These Amazing Moderns." By George Hamilton Combs, Minister of Country Club Christian Church, Kansas City, Mo. The Bethany Press, St. Louis. 1933. 270 pages.

Here are twelve essays—the author calls them "lectures", for they were prepared for and delivered to his congregation on "Church nights"—dealing with modern writers. In the orthodox manner I started in by reading the Introduction and then the first chapter, which deals with Walt Whitman. That stirred little interest and then I prepared to skim through the other eleven chapters. But the second analyzes H. L. Mencken,

the third dissects Sinclair Lewis, and the fourth presents Theodore Dreiser and James Branch Cabell as "The Unheavenly Twins". These I read word for word, and forgot that I was reviewing a book. The author presents in fairness the strength of the subject, and then with keen incision and merciless frankness he lays bare the weakness. He disposes of Mencken and Sinclair Lewis in a manner that is convincing, and altogether pleasing to many who have long since grown weary of their emptiness. He shows what it is in Eugene O'Neill's plays that has left so many of us disappointed. But when he writes of Rudyard Kipling and Edna St. Vincent Millay, he shows that he is dealing different literary timber, thoughts and expressions that will abide to uplift and to bless long after the superficial prattle of some of these others have been forgotten. Other chapters deal with H. G. Wells, Huxley, Sandburg, Shaw, Moore, Synge, and Yeats.

H. W. TRIBBLE.

The Power of the Commonplace. By Theodore Cuyler Speers.

Suburban Christians. By Roy L. Smith.

Paternoster Sheen. By W. Douglas Mackenzie.

Published by Harpers. Price \$1.00 each.

It has been a delight to call attention every quarter for more than a year to three new volumes in Harper's "Monthly Pulpit." There is no interruption in this group of the high quality which has characterized the entire series.

Many sermons have been preached on "The Power of the Commonplace," and the subject may not stir one's interest; but when Mr. Speers begins his sermon with the statement, "We hunger for the dramatic," one wants to read the next sentence and, as it turns out, the next and the next until one has finished the sermon. It is found to be a sermon seriously conceived and seriously expressed. It draws its illustrative material from incidents of the Old and New Testaments, from history, literature, and contemporary life. The sermons that follow are equally well done and altogether helpful. Although a young man Mr.

Speers has the courage and good sense to choose familiar texts. He yields, however, to the modern fad of not printing the text after the title, without gaining any particular advantage.

In an introduction to "Suburban Christians" Bishop F. J. McConnell says, "I am very thankful that Doctor Smith is presenting this volume of sermons to the public. I have known and admired Dr. Smith's preaching for a long time. I have always found it suggestive and quickening. Roy L. Smith has the faculty of giving his sentences just the twist which both surprises and satisfies." He also describes the style as "clear, direct, and ripe." The titles of some of the sermons seem to reflect the demands of Los Angeles (and most other places in our day) for the unusual and the striking, e. g., "Suburban Christians"; "The Gutter Look"; "Bungalows on Skyscraper Foundations"; "Burning Bushes and Burning Hearts." For every sermon there is a plan clearly expressed and faithfully followed. And every sermon is solid meat, bearing a message that is vital and gripping. They speak to our time with insight and courage.

A number of volumes in the Monthly Pulpit have been from young men. Here is one from a man old enough and distinguished enough to be President Emeritus of the Hartford Seminary Foundation. And his sermons have what we should look for in the preaching of Dr. Mackenzie, brought with a beautiful simplicity and the stalwart vigor of one who has seen and understood the deep lying wants of men and the deep flowing springs of truth. They are sermons which one likes to read with pencil in hand to underscore striking sentences and write suggestions on the margins. Among the ten sermons are found two that were preached before missionary groups, one commencement sermon, and one on the occasion of the installation of a pastor, the subject of this last being "Prayer as an Instrument of God."

J. B. WEATHERSPOON.

IV. THEOLOGICAL AND PHILOSOPHICAL.

What Shall We Say of Christ? By Sydney Cave, D.D., President of Cheshunt College, Cambridge. 241 pages.

Do Dead Men Live Again? By V. F. Storr, M.A., Archdeacon of Westminster. 254 pages.

Here are two volumes of a new series of which these two authors are the joint editors. They are designated *Questions of the Hour*. They are of uniform size and price, \$1.50. The Fleming H. Revell Company, New York, and London, are the publishers, and the printing is done in Great Britain. How many volumes are to be included does not appear. One other is advertised on the cover: *Is Sin Our Fault?* by Stewart A. McDowell, D.D., which I have not seen.

The purpose is to give brief interpretative and defensive explanations of phases of Christian teaching in terms that shall answer current questions.

Dr. Cave's volume undertakes to cover too much ground and wakes up a great many more snakes than it kills. There is more of concession, evasion, conciliation and uncertainty than of guidance. If the three pages at the end had more elaboration through the discussion, or their principle so well stated in these three pages had more dominated the discussion, the result would be far more satisfactory. The work leaves the impression of a hurried outlining of a vast lot of material for which the allotted space gave opportunity for no adequate discussion, and leaves the unskilled reader in confusion, whereas the skilled reader has no need for this sort of handling.

Dr. Storr's is much more to the point, and makes the impression of an ordered discussion with progress and real light. The discussion of "*Are All Men Immortal?*" is serious, holds to conditional immortality and gives its reasons, although one is bound to say that it neglects some scriptures which need consideration. For the most part one finds the author rather sure

of his ground but always persuasive rather than dogmatic. In the case of Dr. Cave one feels that he is moving amid uncertainties except for the one point that Christ is to be for us not a Problem but a Solver of all our problems. That is the way he should have presented him throughout.

W. O. CARVER.

The Finality of Jesus for Faith: An Apologetic Essay. By Alexander Martin, D.D., LL.D., Principal of New College, Edinburgh. T. and T. Clark, Edinburgh; (Charles Scribner's Sons, New York), 1933. 218 pages. Price \$1.75.

On the strength of the Religious Book Club's account and Principal Martin's standing I bought this book. I took it up with high expectations pursued its every word with avidity and profit and laid it down with mixed feelings, settling into definite disappointment.

The publishers notice says (I didn't read this until just as I am ready to write): "Historical relativity offers one main obstacle to Christian Belief to-day. And this essay is an attempt to show how, after full allowance is made for the accidental element that clings to His own teaching and to the primitive Christian preaching alike, the claim may be made for Jesus that he possesses absolute value for religion, and is, in short, final for faith".

The Essay begins with a discussion of "The Problem: The Christian Faith and Historical Relativity". Then follow chapters which seek to find the 'absolute' in the midst of the 'relative' in the records—and in our appraisal—of Jesus as the Rabbi; the Messiah-Son; the Sinless; the Saviour; the Judge. Assuming the claims of "historical relativity" and the methods of subjective rationalism in dealing with the Gospel records, Dr. Martin has given a discussion that commands highest appreciation for its learning and its logic, as also for its profound insight and its lucid laying bare vital realities in Jesus that mark him as unique and that must give him at least an arresting suggestion of finality.

Yet one cannot escape the feeling that his *final* elements were not reached by the processes of this Essay which, at best, only gives justification for not losing faith in them in spite of the sapping of the subjective relativity reasoning. The premises and the processes of the relativity handling of the Christian origins require a criticism and a modification which they do not here receive, and lacking which no dealing with the subject can be convincing. There is, to be sure, a distinct advantage in debate in conceding all possible to your opponent's position, and then showing that his argument leaves you still in firm possession of the field. This is the plan of this Essay; but the entire arena was first left to the opposition, after which the audience is left with the feeling that the protagonist of finality could make a case if he had not deprived himself of all his weapons before the contest began. Now he can only talk about his weapons but is foiled at every attempt to lay hold on them and use them.

In each chapter the larger space is occupied with concessions to the rationalist rejection of the Gospel records on the grounds of a too subjective historical criticism and rejection of the Christian interpretation of the records on the grounds of a subjectively applied relativity. Each time the author then turns to say in effect 'Hitherto, but no farther. Here is a saying, and an interpretation that must stand'. It seems never to occur to him that the subtle reasoning by which he has agreed to the evasion of the rest would—and does in the mind of the rationalist—apply equally to those parts of the record on which he relies for his interpretations of Jesus. He cannot give away his records in the main and then recover patches of them for final stands. The whole procedure is too subjective and, in the truest sense, uncritical.

When Martin, for example, yields the soliloquy of Jesus upon the return of the Seventy as not genuine in the Synoptic story as being "Johannine", with no textual basis for the rejection but on purely subjective grounds, he leaves himself no just basis for claiming other parts of the record. And in this particular instance he shows a surprising lack of penetration

into the context of the soliloquy and the thought of Jesus (see Mt. 11:25ff.).

What we have, then, is a singularly able effort to reach absoluteness in Jesus by subjective processes which proceed on the assumptions of relativity, without first properly analyzing and limiting the field of relativity. For the attack on the principle of "evolution" in the first chapter is brief and feeble, where it might have been made fatal so far as concerns dealing with Reality.

After all is said, if one forgets the argument and follows the positive leading of this Essay, the impress of Jesus as living Lord and Saviour, Teacher and Judge is here very powerful; and when reflected on may well disturb even the rationalist who had been able all the way through to show the weakness of the author's reasoning. One feels at the close that he faces a Final Christ in spite of relatively inconclusive reasoning. We have a course of reasoning and a portrayal of Jesus which are not very intimately related. The portrait is compelling.

W. O. CARVER.

What Men Are Asking. By Henry Sloane Coffin. Nashville, 1933, Cokesbury Press. 196 pages. Price \$2.00.

For the Cole Lectures, Vanderbilt, Dr. Coffin selected six questions touching at vital points our experience—actual and possible—questions put to him by men honestly seeking his guidance. The questions are, of course, 'not of private interpretation' but representative of a multitude who question.

Now, questions in religion are not primarily intellectually originated and are not ultimately to be answered by reason. They do challenge rationalizing treatment to help in unification of experience and harmonizing of aspects of knowledge and culture.

No one among us to-day has in higher degree than the distinguished President of Union the gift of dealing with religion in vigorous reasoning while keeping unbroken contact with the

fountains of experience of reality. And nowhere has his persuasive exposition expressed itself in happier phrasing, clearer statement, more clinching epigram than in this series of lectures. Men who are asking with honest search will find sympathetic helpfulness as they follow in conference the leadership here offered. To my way of thinking the chaos of doubt is a little too darkly drawn in the beginning, but in the end this will do no damage.

The questions which Dr. Coffin finds men asking are:

1. Where Can We Start in Our Religious Thinking To-day?
2. Of What Use Is Religion?
3. Can We Know God?
4. Is Jesus Authoritative?
5. What is Spirituality?
6. What Do We Mean by God?

W. O. CARVER

"Christianity—The Paradox of God." By Donald Mackenzie, D.D., Professor of Theology, Western Theological Seminary. Fleming H. Revell Co. New York, 1933. 221 pages.

Under the influence of the Barthian interpretation of Kierkegaard the place of paradox in Christianity has been brought to the fore in recent years. Many of us have thought of it as salutary in the main rather than otherwise, and Dr. Mackenzie has pointed the way for us in this valuable book. He has not taken his cue from Barth or Brunner, or even from Kierkegaard himself, but from the place of paradox in history and literature, and in religion—in fact, in life itself—and his book is the richer for this general approach. He does not mention Kierkegaard until well toward the close of his study, and then it is not as an adjunct to Barthianism, yet all that he says is valuable and helpful to every one who would make his own interpretation of Barth and Kierkegaard. He is fresh and suggestive in every chapter. His study of the etymology of paradox, as well as of the place of paradox in literature, prepares the reader for what is said about the meaning of paradox in Christianity.

There is nothing more stimulating in the midst of humanistic tendencies in religion than contemplation of the element of paradox in relation to the basal principles of Christianity. It must not lead to conflict and confusion, but rather to the solution of conflict and clarification of fundamentals. All who would think in this direction will find in Dr. Mackenzie's book a valuable guide.

These chapters are the James Sprunt Lectures of 1933.

H. W. TRIBBLE.

Modern Tendencies in World Religions. By Charles Samuel Braden. New York, The Macmillan Co., 1933. 343 pages. Price \$2.50.

This book was inevitable. We have many books on the religions of the world: books dealing with the history, the literature, the philosophy of religions. And in recent years numerous volumes treating the current changes within various restricted areas of the religious life of the world have been appearing. But a survey of the entire present situation within the bounds of one volume has not been previously attempted. The need for such a volume, which must have been increasingly felt, if not expressed, has been met first by Doctor Braden. His book is something of a pioneer work, and we may expect other volumes of a similar nature to appear.

It is an enormous task which the author has set for himself, and he does not attempt to be exhaustive. His aim is to present in broad outline the main tendencies current within the living religions. This he does with care, and apparently with accuracy. An introductory chapter deals briefly with the change-producing factors at work to-day. This is a re-statement of some oft-repeated generalizations concerning our modern age of change, but with particular reference to religions. There follow six chapters, dealing consecutively with Hinduism, religion in China, Japanese religions, Islam, religion in Russia, and Judaism. One notices the inconsistency involved in these divisions, the limitations being in some cases geographical and in others

according to systems of religion. But upon closer consideration the divisions appear logical, and the lack of consistency in phraseology justifiable. A suggestive bibliography and an index increase the usefulness of the book.

The avowed attitude of the author is one of complete objectivity. "The approach", he says, "should be that of a chronicler of what is occurring rather than an appraiser of what has occurred". One becomes almost painfully aware of the rigidity with which Doctor Braden holds himself to this ideal of scientific impersonality. The book takes on the nature of a compilation of selected quotations, the author displaying extreme reticence in making a statement for which well-documented authority cannot be cited. Only in the chapters on "Religion in Russia" and "Tendencies in Judaism" is this method relaxed; and here one notices the increased readability. No doubt the objective character gives the volume value as a source-book; but the reader lays down the book with a feeling that the author might have made a larger contribution in the way of interpretation and evaluation. Doctor Braden leaves the field wide open for the man who can relate these various tendencies and show their importance for, and challenge to, evangelical Christianity.

As the only book of its kind, this volume cannot be overlooked by the alert student of comparative religion. It is suitable for use as a text-book, and will be studied by Dr. W. O. Carver's class in the fourth quarter of this year.

H. CORNELL GOERNER.

Have We Outgrown Religion? By Charles Reynolds Brown, Dean Emeritus of the Divinity School, Yale University. New York and London, 1932, Harper and Brothers. 198 pages. Price \$2.00.

These dozen chapters treat living topics in most vital fashion. They are in the finest spirit and gripping power of a justly favorite interpreter of Christian faith and life.

Much of the material here was used in chapel addresses at Yale and other colleges; but its appeal and its help are for all

who need help along the ways of life and who thrill under an honest note of cheer from one who seems to understand the burden, the problem, the struggle. The leader makes the readers feel that they are comrades in the quest of life.

Here are a few of the topics: "How Can We Make Religion Real?"; "How Can We Know Life?"; "Living Under Pressure"; "The Three Crosses". There will be serious question in the minds of many readers over the positions of the final chapter's dealing with the question: "Is the Future Life Inevitable?" Let me say, in closing, that this is not a book of argument but a book of inspiring sermons. W. O. CARVER

"Berkeley." By G. Dawes Hicks, M.A., Ph.D., Litt.D., Emeritus Professor of Philosophy in University College, London. 1932. 336 pages. 12 | 6.

"David Hume." By B. M. Laing, M.C., M.A., D.Litt. Lecturer in Philosophy, The University, Sheffield. 273 pages. 12 | 6. 1932.

Both volumes are published by Ernest Benn Ltd., London, at 12 shillings and 6 pence, in the Leaders of Philosophy series. Other volumes already published deal with Leibniz, Spinoza, Thomas Aquinas, and Aristotle. Volumes in preparation will present studies in Kant, Plato, John Stuart Mill, Descartes, Hobbes, and others.

These two volumes are particularly interesting because they present the chief exponents of two different types of modern philosophy. To study philosophical idealism one must read Berkeley, and to study philosophical skepticism, particularly as it relates to religion, one should turn first to David Hume. And there is no better way to be introduced to these thinkers than through such a threefold study as each of these books presents. The first section gives a biographical sketch; the second presents a resume of the man's philosophy; while the third traces the influence of the philosopher upon history. The work has been done thoroughly and with discrimination, and presented in clear language.

H. W. TRIBBLE.

The Christian Experience of Life. The Joseph Cook Lectures in the Orient 1931-2 By J. Harry Cotton, D.D., Minister of Broad Street Presbyterian Church, Columbus, Ohio. New York, 1933, Fleming H. Revell Company. 160 pages. Price \$1.50.

Approach the reading of this book through its Preface from which the following extracts express well the spirit of the series of eight Lectures:

"This volume is published with the earnest hope that it may prove a help to many thinking laymen in America who are perplexed by the movements of modern thought, and who are trying to find their way as modern men and women back into the reality of the Christian experience.

"It was a revelation to see the readiness and the reverence with which the Oriental students received the lecture on the Cross. The tragic element present in Oriental life gives them a key to an appreciation of the Cross.

"At the close of my lecture in Madras, India, the Hindu chairman, himself a non-Christian and a professor of philosophy in a Hindu university, arose and made this amazing statement to the audience:

'We have been seeking for a fuller revelation of God. We had expected that revelation in terms of overwhelming majesty. We were not prepared for the revelation which came in the face of One, who for the sins of the world was ready to bear the shame of the Cross'."

The Lectures constitute the second series on the Joseph Cook Foundation. "They were delivered in Syria, India, Siam, the Philippine Islands, China, Korea and Japan before many varied groups . . . for the most part . . . non-Christian students". Their reception, as told in the preface, is thus very significant.

The vital Gospel of the redemption that is in Christ Jesus has probably never been more vitally preached to Asiatics than in this series of sermons—for such they truly are—in which sympathetic consideration was everywhere matched by frankest emphasis on human sin and loss and divine righteousness, love and redemption alone through the grace which is in Christ Jesus our Lord.

The sermons deal with the great universals of reality in men and in God, and their application is, thus, not limited by race and occasion. They are good for men everywhere. Here there is no polemic, no apologetic, but genuine evangelism along the lines of profoundest need and experience. To mention only two of the eight topics, one feels the thrill of deep experience and the call to deepest thinking when he reads "The Cross of Christ" and "The Christian Experience of Life".

W. O. CARVER.

"Karl Barth and Christian Unity." The Influence of the Barthian Movement Upon the Churches of the World. By Adolf Keller, D.D., LL.D. Translated in Collaboration with Werner Petersmann, Th.D., by Manfred Manrodt, Th.M., and revised by Dr. A. J. Macdonald; with an Introduction by Luther A. Weigle, Ph.D. The Macmillan Co., 1933. 320 pages. Price \$2.75.

In the growing stream of books bearing upon The Barthian Theology two types have been sorely needed. One would be a critical commentary (all that we have had are mainly introductory studies), and the other would be a sympathetic survey of the reactions in Christendom that it is evoking. This book admirably fills the second need. Perhaps no living man is more thoroughly qualified to write such a book than Dr. Keller. His study is objective, and yet sympathetic; critical, and yet comprehensive. He knows the European situation and mind with reference to religion, and he understands and traces discriminatingly the course of the Barthian influence in America and in England and Scotland. As Dean Weigle points out in his introduction, if we understand the fundamental difference between Europe and America in matters of religion we shall appreciate the essential agreements. Dr. Keller is a safe guide in this quest.

His chapter on The Controversy with Roman Catholicism Barthianism and The Greek Orthodox Church, Foreign Missions and Barthianism, and The Ecumenical Movement and Barthianism, are especially helpful. He shows an insight into Barthianism that few have exhibited, and that makes his book immensely worth while.

H. W. TRIBBLE.

"Immortality and the Cosmic Process." By Shailer Mathews. The Ingersoll Lecture, 1933. Harvard University Press. 51 pages. \$1.00

Dr. Mathews here argues the principle of the immortality of the soul on the basis of a rather general interpretation of what is known of the cosmic processes. "By making our social relations more personal and by controlling our physical urges in the interests of those ends which are super-animal and timeless, we come into harmony with the eternal personality-producing activities of the cosmos and so share in their creative vigor As in all aspects of the evolutionary process, self-realization involves the possibilities of transcending present states. Whether all persons will survive death would seem to depend upon the extent to which men meet the condition requisite for the development of a personality." In other words, the process of evolution will carry on to the point of determining the immortality of every individual. Some will not evolve to the level of immortality as some animals along the way did not evolve to the level of man. But he winds up by saying, "We can still believe that individuality must persist and that the process of personalization of the individual after as before death must be a form of socialization." So says the professor.

H. W. TRIBBLE.

V. EDUCATIONAL, PRACTICAL AND MISCELLANEOUS

Shakespeare. By John Drinkwater. 1933. 122 pages, and Wesley. By Bononey Dobree, 1933. 139 pages. Both published by The Macmillan Co. and sold at 75 cents each.

These books are from the "Great Lives" series, and deserve that place there, not simply because of the "subject", but more especially because of the treatment. Both are fresh, up to date, generally fair and scholarly.

The Life of Shakespeare is a welcome addition to the literature on the life and work of the great Poet and Dramatist. One

feels in safe hands from the beginning. All lovers of Shakespeare *as* Shakespeare, will find in this "small but great" volume just the desired facts and the sympathetic understanding that they have sought without finding in much of the biographical travesty of recent years.

The life of Wesley is sparkingly interesting, provided one knows the larger outlines of his life. The author has been a long time student of Wesley and at times, one believes, assumes too much knowledge on the part of the average reader. The humorous vein which runs throughout comes dangerously near the "sneer" or at least "patronage" at times even when it doesn't suggest a lack of sympathy and sensitiveness. More biography and less interpretation could be welcomed to the student Wesley, provided he is not Calvinistic! This book will be a real contribution.

F. M. POWELL.

Planning Your Preaching. By William L. Stidger. Harper's. Price \$2.50.

This book is nearly a year old, but now at the beginning of the new year, when preachers are making their plans, is a good time to call attention to it. Dr. Stidger has here assembled the choicest homiletical material of his twenty-five years of preaching. It is neither a manual nor a theoretical discussion, but rather the results of one man's practice. The first chapter is a sort of forecast of the year in which the propriety and value of planning ahead are clearly set forth. Every month, every season, has its own suggestions concerning the most needed and most effective procedure. There follow eleven chapters revealing the practice of Dr. Stidger and the possibilities for everyman. These chapters contain a rich treasury of material from many sources. Of course the Dramatic Book Sermon and the Symphonic sermon, for which the author has become particularly noted, receive a prominent place. Not many will want to follow closely Dr. Stidger's plan, but his suggestion will be found of great value, and it was to that end that the book was written.

J. B. WEATHERSPOON.



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